SHALL JESUS FIND FAITH ON EARTH?

HENRY J. HERGE

The question subject from Luke 18:8 was suggested during a conversation with Mr. Horace L. Day, New York City - as one "rarely scrutinized yet containing the query which is the key to all the signs of the times." Mr. Day says: "This book clearly and logically presents the Divine Plan of the Ages, the Whence and Whither of all human endeavor, and should be in the hand of every teacher, preacher and missionary."

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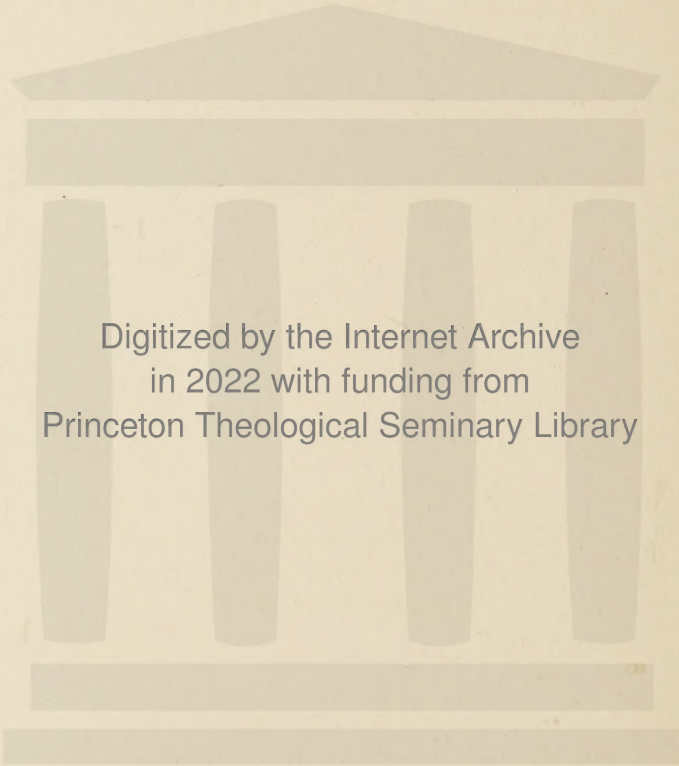
The author has tried to present in small compass a large mass of truth and knowledge that should make a helpful and popular text-book in Christian homes and institutions. He has shown the necessity and the supply of divine wisdom in the matter of Christian philosophy, including a convincing exhibition of the fallacies of the pseudophilosophies of the day. The book is apologetic, declaring that God can only be known by revelation, and not by science or philosophy (Job 11:7-9; Matt. 16:13-17; Matt. 22:29). Above all, the author is firm in the faith as to the second coming of Christ, pre millenial and imminent. His visible return for His bride, the Church, made up of all true believers regardless of visible church affiliation. Who will view as "scoffers" those who deride this glorious forecast referred to more than 350 times. It is the key to all prophecy and the highway of the New Testament. So vital is the knowledge of God's plan for the end of this age that neither education, legislation, nor combination will be found to end the night of sin and sorrow; the darkness will continue "till He come"; then for every child of the day, the dawn will break and the shadows flee away. (H.J.H.)



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By

Henry J. Herge

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HENRY J. HERGE.

INTRODUCTION

Philosophy may be defined as the love of wisdom. It regards wisdom as the principal thing. It is resolved to get wisdom, to get understanding, at all costs, esteeming them above all other riches.

Philosophy may also be defined as the fruit of the love of wisdom, the wisdom gained by a zealous search for it, that mastery of the principles of life and its relationships which furnishes a governing and working scheme of thought in that progression through time which we call living.

Philosophy is synthetic. It loves the wisdom that can sum up the fundamental principles of life in one word. It seeks a first cause in all cases. It would merge second causes into a first cause and find one key to all problems. It would find and use talismanic, sententious solution amid the mysteries which surround us. This desire for one comprehensive term is the charm of rationalistic and evolutionary philosophy. It is also, and properly, the incentive of the student of theology, that science of God and His universal relationships which furnishes the noblest philosophy, the only true wisdom, the sole and sufficient satisfaction of the philosophic mind.

A sound philosophy of life is what Christ referred to when He said, "But one thing is needful," thus setting forth a faith in Himself that would work by love as the fundamental principle of right living. It is this answer to the questioning mind of man that is the need and the real demand of our times. Again the world by wisdom has not known God, and again it pleases God to offer it Christ as both the wisdom and the power of God, not only the wisdom, but also the power to fulfil it. The world was never more needy of this wisdom, hidden indeed from the wise and understanding, but revealed unto babes, than at the present time. Perhaps the world was never more deeply, though unconsciously, looking for the coming of Him who is to be "The desire of all nations" when all human wisdom and philosophies

shall have failed. The wisdom proposed to our first parents as the reward of disobeying God has proved a sorry thing indeed. It knows evil as an experience and good as a theory. But that wisdom which is from above, that is first pure and then obedient, knows good by experience and understands evil well enough to avoid it. It has a true philosophy and a fruitful understanding. The feeling after an unknown God that characterized ancient Athens and its philosophers is, by a charitable interpretation, the secret of the gropings of the modern mind. We suppose that still, to paraphrase a saying of Christ's, many prophets and righteous men desire to see the things which we see, and see them not, we think many are in search of the secret of life's enigma, may it please the Light of the world to open their eyes.

It is the aim of this commendable work on "Shall Jesus Find Faith on Earth?" to supply this more or less realized need of our strange and disturbed era. With a learned and thorough review of the history of philosophy, with an uncompromising adherence to evangelical truth, with fervency of spirit and earnestness of purpose, Dr. Herge has made a new and valuable contribution to the truth of the spiritual character of philosophy. He has brought to the interpretation of philosophy the one element which has been left out, the super-natural element, for want of which all human wisdom is foolishness, and with which all true thinking falls into harmony with a universal divine system. He has revived the perishing idea of a teaching Church and insisted upon the supreme importance of divine revelation. Particularly, he has set forth the wisdom of God as embracing Christ's dispensational place as King over all the earth, a Kingdom of God that will be brought to pass in His righteousness, though not in ours. He has seen that prophetic utterance of Socrates, "We cannot change the moral nature of mankind, we must wait until someone comes," fulfilled and still to be fulfilled in the coming of Him who has now gone into a far country, to receive for Himself a kingdom AND TO RETURN.

Catskill, N. Y. CHRISTOPHER G. HAZARD.

PREFATORY DECLARATION

Adding to the ever increasing number of books is indeed needless where there is no claim to originality of conception, novelty of method, or exceptional faculty. The product before us makes no apology in that it is an earnest endeavor to fulfil a solemn vow to be diligent in such studies as help to the knowledge of the truth. There is a larger purpose, and in its development no doubt mistakes here and there appear, but we "lay claim to an honest intention, a temper of obedience, a dread of error, and a desire to serve." At the outset then let it be understood that the following pages lay claim to originality perhaps in so far as can be said that the matter under discussion has never to our knowledge been similarly treated.

From the whole we may learn that the philosophy of the world was caught in an eddy of vast dimensions and "only moved in a circle with way stations along the route, never able to escape from the circular movement of human thought." For this reason what an awful whirlpool of confusion throughout the ages, with the rise and fall of many systems intended to benefit mankind. What stupendous force based on evolution ready to break for the last time and crash with all that it has built up. It is in apostasy that the philosophy of history reaches a climax. Citing the foremost Christian Apostle, we find that he never confused the readjustment of circumstances with the transformation of life as the philosophers have done and are still doing as social reformers. "He saw that when the social crusader had done his uttermost, the overwhelming foe was still alive and rampant. And what is the good of springs of prosperity if something remains which turns man's sweet waters into bitterest draughts? What is the good of a new Eden if we remain under the tyranny of the old devil? Social progress may multiply our material comforts; it will never give us inward peace."

"There is only one way for philosophy to escape from its situation and find the current on the bosom of the river of thought

which will carry it on to its destination. That current is religious experience wherein man's upward soaring thought is met by God's descending revelation and love. When the real current of thought is once reached, a new day will dawn for philosophy, and ere long the philosophers will see the gleam on the gates of pearl and the sparkle on the jasper walls of the city of God, whither they would find the way."

The author has studied with profound interest much that has been written in opposition to this view, but did not hesitate to avail himself after thorough, prayerful contemplation and judgment of any sentiment which commended itself in accordance with the Word of God. How far he is indebted to both negative and positive writers, including every phase of knowledge, is beyond determination. What is intended is the declaration of the immutable truth, which alone can make men free; the separation of the true from the false; leading step by step to the great truth that the real and uplifting understanding of God must be revealed to man; that there is no religion or philosophy except the Christian, so capable of giving man a substantial hope, and a true and unvarying standard by which to measure his achievement.

Included is the fact that knowledge is debt; culture is obligation; and that man is not fully alive until he has learned that he does not live by bread alone; that it is the Spirit which quickeneth, the flesh profiting nothing. Thus is seen the supremacy of the teachings of Jesus over all others. He who possesses Him as the embodiment of truth is forever free from doubt and uncertainty and must become a channel through whom the life giving waters flow to brighten the lives of others.

It is for these reasons that a prayerful yet rigid testing of what follows is solicited, which as a whole will be justified only on the merits of its definiteness of aim and purpose, together with the object in view, determining whether it is worthy to be received, and how it is to be judged. If it is found as believed, in conformity with the knowledge, plan and purpose of an all

wise, loving God and Father, as opposed to "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; then our humble service will not be in vain, nor shall His Word return unto Him void. No greater purpose or reward on our part can be desired than that "the Way, the Truth, and the Life" be revealed in clearer light descending from the cardinal principle of all light, goodness and love; Jesus Christ our Lord, Saviour and Hope of Glory.

The writer is indebted and most grateful to the Rev. Christopher G. Hazard, D.D., of Catskill, N. Y., for his admirable introduction; to the Rev. Prof. Fredrick Mueller, of Albany, N. Y., for his encouraging and commending recension; to the Rev. Arthur J. Smith, D.D., of Kew Gardens, N. Y., for his exceptional critique, valuable suggestions and support; to Mrs. J. Finley Shepard, of New York City and the First Reformed Church of College Point, N. Y., for generous beneficence; and most of all to Mr. Horace L. Day, of New York City, for his fraternal interest and indefatigible labors; all of whom, seeing the possibility of this work, for the furtherance of the truth, helped send it on its way in the hope of touching many lives.

H. J. H.

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I.

ACCORDING TO THE HISTORY OF RELIGION:

or,

THE RELIGION OF PRIMITIVE CREDULITY

CHAPTER I.

On the battlefield of Europe, over and above military imperialism and commercial jealousy, two great spiritual forces wrestled for supremacy; the philosophy of Jesus the Christ and the philosophy of Friedrich Wilhelm Nietzsche, even as they were struggling in the minds of the brilliant thinkers of the world long before the conflagration burst forth.

Nietzsche saw the universe only as a great chemical laboratory; a world of atomic activity. Human destiny, character, conduct, he interpreted only in relations corresponding to the "action of nitric acid on oxide of nitrogen." All individual happiness, all higher values and spiritual aspirations resolved themselves into atomic activity.

Christianity in his estimation was infinitely inferior to the pagan religions. He claimed that the doctrines of the Prince of Peace were destructive to the principles of Teutonic supremacy. Instead of "Blessed are the meek," Nietzsche's beatitudes blessed only the "valiant, for they shall be called, not the children of Jehova, but the children of Odin and Thor, who were immeasurably greater."

In his "Beyond Good and Evil," sect. 259, he condemns Christianity as the greatest of all possible corruptions. "It has left," he says, "nothing untouched by its depravity. It combats all good, red blood, all hope and life. It is the one immoral shame and blemish upon the human race. It is both unreasonable and degrading. It is the most dangerous system of slave morality the world has ever known. It has waged a deadly war on the

highest type of man. It has put a ban on all that is healthy in man."

Imperialism has again met its Waterloo, but is not completely vanquished, as the philosophy of history will prove. Just so the hydra headed evil spirit of this world's false science and philosophy, though wounded for a time, will reappear to combat with truth and revelation, when at last it will be fully annihilated.

Much research has proven that Nietzschian reasoning is generally maintained by specialists so-called in Ethnology, Ethnography and the study of Comparative Religions, who begin their reasoning with the premises of evolution, reaching perhaps a sort of ethical climax in the teachings of Jesus, but making no distinction between the ethnic and the revealed religions; and therefore, as in all subjective reasoning, the result is chaotic.

Truth once again places such specialists in a class by themselves, whose destructive criticism, if embraced by the masses, the burden bearers of the world, would involve a deluge of blood, revolution and destruction, rivaling in terror anything the world has ever seen. Let man's desires be dragged downward, and he will follow them to destruction.

Far be it from the Christian scholar to give the impression that the ethnic religions must be approached from the angle of hostility. If this impression is evident in what is to follow, let it be understood that such a course is not intended, allowing only facts to speak for themselves, wherein we would be fair and commend all things good and beautiful. Many things excite our admiration in the upward reach of the human mind, in spite of insurmountable difficulties seeking after the Unseen, if happily it may find Him.

Only as man's goal is lifted far into the upper altitudes is he upborne to higher planes of thought, conduct and aspiration. Instead of Darwinian "Gemmules," Spencerian "Vitalized Molecules," and Nietzschian "Atoms," may we ever be found standing on the world old foundation fact that man was made in the image of God, his ideas, though finite, akin to the Divine;

that in his original constitution, as the design of his Creator, he was formed a religious creature.

In this man is alone, able to ascertain the idea of God, to believe in Him; to strive to become like Him, to worship Him as God. This inward light, this consciousness of God, the sense of the existence of a Being supreme, absolute, with whom men have to do, and the light of reason which tells them of good and evil, the apostle speaks of when he says, (Rom. 1:32), "They knew the judgment of God, that they which commit such things are worthy of death."

Thus also man stands alone, constituted to recognize the light without, the light of nature, which most eloquently certifies to him of the Maker's eternal power and Godhead, with a growing conception of the unity of nature, taught of the one mind, the one intelligence, the one builder and architect of it all.

It is reasonable to suppose then, and even confirmed by the most ancient accounts, that the knowledge of religion was communicated to the first parents of the human race by a revelation from God, and from them handed down to their descendants.

Having therefore primarily to deal with natural religion, we find it to be the science of God as drawn from nature, including not only the outer world, but man himself, with his conscience and other powers. Ethnologists of the modern school deny any such distinction, and look upon all religions alike as more or less enlightened expressions of mental traits common to all mankind in every known age.

Religion, according to scientific methods, they claim, concedes the exclusive possession of truth to none. And then, while ignoring the fact of revelation, they courteously claim that the science of Ethnology neither attacks nor defends the beliefs which it studies, that it confines itself to examining their character and influence alone by the lights of reason and history. Then rather call it the science of deluded fancy or detestable imposture, for science as science knows nothing of God, revelation

or immortality; and, ignoring these facts and laws of the spiritual realm, no wonder the theory of evolution is misleading.

Disregarding this position altogether, we find that the notion of one supreme God was never entirely extinguished in the Pagan world; yet His true worship was in great measure lost and confounded amid a multiplicity of idol deities. In reference to the depravity of man's nature, Pascal once said, "It is of dangerous consequence to present to man how near he is to the level of beasts, without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible of both."

Man's greatness can only be developed through the grace of God. Without this knowledge as revealed in "The Sacrifice once for All" man is hopelessly depraved in sin and utterly lost. It is this wilful disposition on the part of man, of naturalism as opposed to revelation, that caused God to speak thus through His prophet: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One unto anger, they are gone away backward." (Isa. 1:2-4). These facts are clearly evidenced in the study of the religions of primitive credulity.

CHAPTER II.

1) THE PERMANENT AND UNIVERSAL FOUNDATIONS OF PRIMITIVE RELIGIOUS BELIEF. The main departure from worshipping the true God is first seen in the deification of the heavenly bodies, perhaps in Egypt, which naturally became the highest and most reasonable conception of the eternal and first principle of the universe, and where God became the "Unknown." According to Diodorus Siculus, the Egyptians began with the worship of the sun and moon, and thence proceeded to worship the elements, the earth, water, fire, and air; and at last came to worship animals and reptiles. Thus idolatry increased among them. The abuse of the hieroglyphical characters and sacred symbols, which were in early use in Egypt, contributed not a little. Under pretense of superior wisdom, the purity and simplicity of the ancient religion became more and more corrupted.

Similarly the Phoenicians, Assyrians and Chaldeans reverenced the sun and moon and stars. Here began the study of astronomy, from which developed astrology, a pseudo science. Speculating on the heavenly bodies they looked upon them as animated beings, which view later even the learned Rabbi Maimonides held, asserting that the celestial orbs were intelligent and rational animals, which worship, praise and celebrate their Creator and Lord; and he represented many Jewish doctors of the same opinion. Philo Biblius, the translator of Phoenician history, claimed that the Phoenicians accounted the sun to be the only Lord of Heaven. Also the patriarch Job, (31:26-28), refers to this practice in Arabia, regarding it as a denial of the living God. The Persians very early worshipped the heavenly bodies, long before Abraham appeared on the stage of history.

This then became a universal practice, especially during the period of the Law Giver Moses, in Israel, for we find him denouncing it in his writings. The Greeks worshipped the heavenly bodies, but as they advanced in culture, other deities were added, culminating in a system of mythology stupendous in

outline and filled with corrupt practices. Cicero, speaking for the Romans, said, "Behold this resplendent height," meaning the blue vault of heaven, "which all men invoke as Jove. Thou seest the high immeasurable expanse of ether which encompasseth the earth in its tender embrace; this regard as the chief of gods, celebrate this as Jupiter." (De Natura Deorum, cap. 2 et 25).

In the Pythagorean sense, ether was held to be animated and the cause of the formation and order of things, and universally diffused, of which the souls of men were supposed to be particles. The Orphic Verses describe the sun as "having an eternal eye of righteousness, that seeth all things and is the light of life." (Campbell's Nec. of Rev., p. 185-186).

The Hebrews were familiar with this type of idolatrous worship during their captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun, as implied in the name itself, "House of the Sun," and also from the connection between Joseph and Potipherah, "he who belongs to Ra" the priest of On. (Gen. 41:45). Later in idolatry the Hebrews themselves worshipped the sun in the form of Baal of the Phoenicians; at another time the Molech or Milcom of the Ammonites; and then the Hadad of the Syrians.

The sun-god was the supreme male divinity of the ancients. Even the name Baal itself signifies lord or master. From the Jewish Encyclopedia, (vol. 2, p. 379), we learn that "the question as to the origin of the worship of Baal among the Hebrews can only be settled by tracing it among the Semites in general and especially among the Babylonians. Here the name (Bel) is that of one of the earliest and most honored of national deities. Bel was the special god of Nippur, perhaps the oldest of Babylonian cities. Nippur was in the earliest known times a religious center, and the prestige of Bel was so great that when the city of Babylon became supreme, his name was imposed upon that of Merodach, the patron deity of the capitol, who was thenceforth known as Bel-Merodach, or simply Bel. It would appear that

the Hebrews first learned Baal-Worship from the agricultural Canaanites. Apart from the offerings of fruits from the earth and the firstlings of cattle, much is not known with regard to the rites of the popular Baal-Worship."

From other sources, such as Frude in his "Great Subjects," p. 273, we find that "Baal rose in his sun-chariot in the morning, scattered the evil spirits of the night, lightened the heart, quickened the seed in the soil, clothed the hill-side with waving corn, made the gardens bright with flowers, and loaded the vineyard with purple clusters. When Baal turned away his face, the earth languished, and dressed herself in her winter mourning robe. Baal was the friend who held at bay the enemies of mankind, cold, nakedness and hunger; who was kind alike to the evil and the good, to those who worshipped him and those who forgot their benefactor."

Though ethnologists generally doubt that the Great-Nature Power Worship came first, yet it appears reasonable from the facts adduced. It is afterward that it became broken into polytheistic fragments, wherein we find the tribal and later the national heroes memorialized and idolized.

Bushnell in his "Moral Uses of Dark Things," p. 96, says, "If we speak of temples and monuments, the stones of the Incas remain, but the Titans that piled them, are gone." Mythology seems to apply the name 'Titan' to any one of the children of Uranus and Gaea. They are said to have had six sons and six daughters. This very ancient family of giants became the authors and objects of Grecian worship, originally living in Phoenicia, and then emigrating into Greece.

It is claimed that Egypt laid the foundation of Greek mythology, but as the names of the Titan family are Phoenician, it is likely that Greece, as well as Egypt, owed its mythology to Phoenicia, and very marked is the similarity between the three. These systems abound in the worship of this deified family. Their adventures, knowledge of the arts and inventions, with which they inspired the people wherever they wandered, created

a religious admiration for them while in the mortal body. They were regarded as the incarnation of natural forces. Thus the worship of the luminaries and the vault of heaven was early transferred to these gods and godesses, the individual members of the Titan family. Then, incited to rebellion by the mother, Gaea, the children dethroned the father, Uranus, and enthroned their brother Kronos, who again was replaced by his son Zeus. Hence there arose the fiction of mighty, noble and ofttimes very mean deeds, so graphically presented in the heroes of Homer's Odyssey and the Iliad.

And as Egypt and Greece early adopted the mythology which originated with Phoenicia, so Rome inherited the myths and worship of a conquered people. Tertullian upbraided the Romans, that notwithstanding their high regard for their ancestry, they had fallen from those of their institutions. They restored the mysteries of Bacchus, which by a decree of the senate had been exterminated out of Rome and all Italy. The Egyptian deities, particularly Serapis, Isis, Harpocrates, Cynocephalus, or Anubis, which had been expelled from the Capitol by the consuls, and their altars overturned, were again admitted. So far is it from being true that the Romans grew in the knowledge of religion, of the true God, as they grew in literature, that on the contrary they were still more immersed in idolatry and polytheism. Rome became at length the receptacle of all kinds of idolatry. Therefore, disregarding all these developments in the Minor Nature Deities, it remains clear that the permanent and universal foundations of all primitive beliefs are to be found in the Great-Nature Power Worship.

(a) THE SIMILARITY OF RELIGIOUS BELIEF IN ALL PRIMITIVE PEOPLES, evident from the previous argument, now requires a reason. Man is a religious being because he is so constituted. This fact with every race of men establishes a firm opposition to Mr. Charles Darwin's "Descent of Man," (1871), which startled the world by maintaining that "man

developed by slow and almost imperceptible stages from lower animals."

Mr. A. R. Wallace, one of the foremost naturalists, the most eminent supporter of some of Mr. Darwin's views, says in his "Tropical Nature and Other Essays," p. 286, "It is a curious circumstance that, notwithstanding the attention that has been directed to the subject in every part of the world, and the numerous excavations connected with railways and mines, which have offered such facilities for geological discoveries, no advance whatever has been made for a considerable number of years in detecting the time or mode of man's origin. The Palæolithic (old rough) flint implements, first discovered in the north of France are still the oldest undisputed proofs of man's existence; and, amid the countless relics of a former world that have been brought to light, no evidence of any one of the links that must have connected man with the lower animals has yet appeared."

"The doctrine of the transformation of species," says Heer, (vol. 2. pp. 282, 291), "is most decidedly contradicted by facts. Not only has no new species originated during the period of human history, but even the lignites (woody coal), which go back to a much earlier time, exhibit the existing flora. The present Swiss Alpine plants are the descendants of the Alpine drift flora, but, though living under different physical conditions, it is impossible to distinguish those of the present day from plants of the drift flora of Iceland and Greenland."

"It is the same with marine animals," continues Dr. Heer: "no new species has had its origin since the drift period. Nor is this peculiar to the drift. The same facts are true of preceding geological periods. The same species maintain their existence through long cycles, and often, in all parts of the globe, present precisely the same characteristics. The formation immediately following any earlier period, and belonging to a new epoch, may contain some species inherited from the preceding period, but the greater part of the species show us a new type, and present

distinct characteristics. There are no forms which would indicate a fusion of species."

Sir J. Lubbock in his "Prehistoric Man," firmly coincides with Prof. Max Mueller in his "Chips from a Workshop," (vol. 4, p. 458), declaring that "man alone employs language; he alone comprehends himself; he alone has the power of abstraction; he alone possesses general ideas; he alone believes in God."

What a clashing of opinions among the scientists, and yet what concessions. When they agree to disagree, the choice of opinion is left to lay observation. Naturally then, as we trace man carefully and weigh the evidences, we find some pure traditions and rays of some primeval light. These rays are visible and cannot be denied, as seen among other things, marvelous to behold, in the Egyptian civilization perhaps more than five thousand years ago, which produced an architecture which cannot be duplicated even today.

That architecture, embodied all their ideas of religion, science, art, literature and philosophy. Possessing therefore a mere instinct for the worship of perhaps only an "Unknown God," in whatever form, it is reasonable to suppose that man, though fallen in Adam, because of disobedience toward a righteous God, was created a religious being, and, in an adult stage, so far possessing faculties of attaining to religious worship by reflection and proper instruction, as to evidence in his constitution a capacity above that of the beasts of the field.

It follows then that there could be no greater absurdity than to suppose beings with reason and intelligence to have evolved from a blind and unintelligent cause. But the main features of his constitution which present the reasons for a similarity of belief in all primitive peoples are to be found especially in his aspirations, conscience, wants, and experience. The human race has always conceived of some existence more exalted than man, because of unwillingness to shut itself up within its own limits, aspiring after intercourse with some divinity, craving to ally its destiny with a supreme power.

Depravity affecting all mankind, and conscience asserting itself, as a last resort, some sort of religion was necessary to satisfy the craving for the "lost Word," and though falling back on mere "atoms and forces" which substituted God, they nevertheless in their blindness desired some ennobling influence, seeking it either in the vastness of the universe, in humanity, among animals or in the mineral kingdom. The wants of man then proved the need of an existing God. He needed help, comfort and providence, which only such a God could supply; while his experience, brought forth the need of a Saviour, or at least an intercessor, as seen in the worship of Bel, Osiris and Vishnu, and even allied itself with sacrifice, and a priesthood, which claimed absolution from sin.

(b) HERE ALSO ARE SEEN THE EVER PRESENT PRINCIPLES OF RELIGION AS A PSYCHIC PHENOMENON. Reason cannot satisfy itself with merely observing what exists, but seeks to explore the origin of things, to find the First Cause. Reason is therefore an ever present and needful element in religion, whereby the sources of religious knowledge are increased, furnishing the mind with a variety of truths, fitting man to reason on the subject, and thus as he follows the dictates of reason, the more confidently he relies on his conclusions. Reasoning, he counts the stars, weighs the mountains, fathoms the depths, and, the employment becomes reason, for the success is glorious. But, in "searching to find God unto perfection," (Job 11:7), reason must be silent: revelation must speak.

Similarly in conscience is seen a natural tendency toward religion, which not only enjoins the law of duty, but intimates that there is a Judge by whom this law will be sustained and executed. Reasoning in search after truth man is no better than his principles. Right principles lie at the foundation of moral obligation. Thus his conscience must be governed by light and truth, and just so far as his character is controlled by conscience,

it is controlled by principles, which in primitive man, as well as in all men since, are the same according to the degree of light possessed, which indeed is a phenomenon, and more so, since these principles are at the foundation of primitive credulity.

It is only another evidence of a fall from a higher and nobler state. The true character of the pagan world is to be traced to the respective principles of their beliefs, and it is impossible that these people, in the exercise of their rational faculties should be controlled in any other way.

If we pass next to the affections, we recognize again that man's nature was formed for religion. The first affection awakened is filial love, a grateful sense of parental kindness, which is at the same time the seed and principle of religion. Thus the first spontaneous and developed impulse is not only an element of piety, which is the foundation of virtue, but emotion toward God, creating reverence, admiration for the beautiful, and gratitude.

This is indeed a phenomenon, that religion is natural to every man, everywhere, and in all ages, and seen specifically in that the human soul has mainly two central principles which are essentially fitted to raise it to God; namely, the insatiate desire for happiness, and the longing for perfection, a deliverance from all evil, and the realization in character of that bright ideal of which all noble souls conceive.

Henry Ward Beecher once declared that "religious systems do not create the religious nature. The religious nature itself, craving and longing for development, creates both the systems and the priests who minister in them. The heart, with its thousand tendrils, reaches forth to God, and in its reaching clasps whatever it may. A student, annoyed by the notes of the canary-bird in his window, says, 'It is the robin in the opposite cage that makes the canary sing,' and so he takes the robin away; but still the song goes on. It was not its companion that made it call, but something yearning out of its own little bosom; and because of this yearning, whether alone or with its mates, in summer or winter, in light or darkness, it still will sing."

"So the heart yearns and calls for God; not because of outward solicitation, but because of the longing, the want it feels within. No difference of teachers or systems can change this nature of the soul. The ocean is the same, whatever craft sail up and down upon it, whether they be pleasure-boats, brigs, merchant-ships, or men-of-war; so whatever religious navigators may be going up and down the sea of life, its depths, and shores, and distant haven remain the same. The stars never change for astronomers or astrologers. They roll calmly above the storms and above opinions. So man's nature does not vary for circumstances, or conflicting views, but still wants God above, and fellow-man below."

CHAPTER III.

2) THE POWER OF WORDS; POTENCY OF THE CURSE; SACRED NAMES; THE CEREMONIAL LAW; DIVINATION AND PREDICTION. As there is reason to believe that Jehovah communicated the fundamental principles of religion to the first parents of the human race, it is natural that the sacred word was traditionally taught their descendants. These traditions spread themselves generally among the tribes and nations concerning a Supreme Being who created the world and later flooded it with water. Bricks and tablets with inscriptions have been discovered, emanating from Accadian, Egyptian, Assyrian and Chaldean sources, coinciding with the narrative of Moses, whilst many others so vary as to be contradictory.

Even traditional stories of the ancient patriarchs and Hebrew leaders, mixed with pagan mythology, are found connected with those of the Egyptian and Greek gods. This illustrates how words became the channel of communication, and were not simply spoken ideas, but the close inhabitants of the inner spiritual being. Thus many shrines, sacred groves, hills, mountains and streams tell of genii who were invoked by former generations. Plutarch affirmed that "if one traverse the world, it is possible to find cities without walls, letters, kings, coins, schools and theatres; but a city without a temple, or that does not practice worship, prayers and the like, no one ever saw."

This is substantiated in the observation of Dr. Guthrie, that "man can as well live physically without breathing, as spiritually without praying. There is a class of animals, the cetaceous, neither fish nor sea-fowl, that inhabit the deep. It is their home; they never leave it for the shore; yet, though swimming beneath its waves and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these monarchs of the deep could not exist in the dense element in which they live, and move, and have their being. And

something like what is imposed on them by a physical necessity, even natural man has to do by a spiritual one. It is by ever and anon ascending up to God, according to the light that he has, by rising through prayer into a loftier, purer region for supplies of Divine grace, that he maintains his spiritual life. Prevent these animals from rising to the surface, and they die from want of breath; prevent him from rising to God, and he dies for want of prayer."

Thus words, breathed out in petitions, when the heart is paralyzed with grief and fear, or throbbing with joy, always sought the god whose existence was seldom doubted. In all primitive religions the efficacy of sacred words not only influenced the relations of life, but bound the gods. They developed into songs, chants, charms, exorcisms or incantations by which demons could be set free or held at will, and spirits called from any quarter.

(a) THEN THROUGH THE MAGIC WORD, the underworld for the time being was supposed to have lost its power. Dr. Allan Menzies, in his "History of Religion," p. 96, informs us that though the character of spirits was unknown, yet "certain charms and incantations were believed to have power over them, and communication with the unseen world took therefore the form of magic. The earliest portions of the sacred literature consist of spells or charms believed to possess this virtue, and these were never displaced from the collection; on the contrary, new spells were written even after higher spiritual beings were known and more ethical forms of addressing had been devised."

"Especially were all pains and diseases ascribed to the agency of spirits or of sorcerers and witches, their human allies, and the sick person naturally sent for an exorcist to expel the spirit which was tormenting him. Some spirits were more powerful than others, and the stronger spirit was invoked to rebuke and drive out the weaker. The spirit of heaven and the spirit of earth were adjured to conjure the plague-demon, the demon who

was afflicting the eye, the heart, the head, or any other part of the body. Magic is everywhere an early form of religion which is only overshadowed, not killed, when a great religion arises, and which tends to reappear."

As to their imprecations of evil, Prof. Sayce, in his "Hibbert Lectures," p. 309, says, "In ancient Assyria the power of the curse was such that the gods themselves could not transgress it." Even the repetition of these imprecations of evil, as stimulants, which became a mere jargon of words or unintelligible sounds called "the gift of togues," is said to have had effect upon gods and demons alike, especially upon an enemy person or tribe.

(b) The repetition of sacred names also grew into a form of ritual claimed to be divinely inspired, which ethnologists term "THE LAW AND THE PROPHETS." Their law was essentially "TABOO," a word taken from the Polynesian dialect, meaning to prohibit. These were established laws as to certain duties and actions in the tribe or nation, which if broken, often carried with them the sentence of death. Wallace, in his "Malay Archipelago," p. 591, informs us that "a palm branch stuck across an open door, showing that the house is tabooed was a more effectual guard against robbery than any amount of locks and bars."

It is here again that Dr. Menzies, the ethnologist, with interest remarks, (Hist. Rel. p. 72), in opposition to the affirmation of Plutarch, "the early world had no temples, nor idols, nor priests: the worship of nature does not suggest the enclosing of a space for religious acts. The natural object being the sacred thing, worship is brought to it where it stands; the gift is carried to the tree or the well, and if the deities are conceived as being above the earth, then the tops of hills are the spots where man can be nearest to them, High places are sacred in all lands. Groves and remote spots are also sacred. When man was carrying on his struggle with wild beasts he would regard with terror the places where they had their lairs and strongholds; it was in this form that the feeling of mystery with which

moderns regard places where they are cut off from all human intercourse, first appealed to man. After this earliest stage had passed, and the grove had come to be regarded as the dwelling place of a deity, it became a place man did not dare to approach except with the necessary precautions. It became taboo, which indicated that which man must not touch, because it belonged to a deity. The god's land must not be trodden, the animal dedicated to the god must not be eaten, the chief who represents the god must not be lightly treated or spoken of. There was danger at every step that one may touch on what is forbidden, and draw down on himself unforeseen penalties."

(c) CIVIL AND CEREMONIAL LAWS were at first combined and then later divided, proving that their gods, as they believed, had now control over the tribes through the priests, who uttered prophecies or predictions in oracles and divination, as they or certain mediums arose, versed in the practice of religious rites and startling phenomena. A curious treatise on DIVINATION, or the knowledge of future events, Cicero has preserved in a complete account of the state-contrivances which were practiced by the Roman government, to instill among the people those hopes and fears by which they regulated public opinion. Through the aruspex, the augur and the astrologer the superstitious minds of men were controlled. The pagan creed, now become obsolete and ridiculous, has occasioned Cicero's treatise to be rarely consulted; it remains, however, as a chapter in the history of man.

CHAPTER IV.

3) PRIMITIVE RELIGION AS EXPRESSED IN THE RITE. Myths, custom and sentiment then became the foundations for more or less elaborate rites in ceremonial worship, first used in the interest of the individual, then in communities and on special feast days, as talismanic, and that through magic force, by which to compel the will of the higher powers when not afraid of them; and then, in order to appease the wrath of the gods in the offering of sacrifices.

(a) THE EARLIEST SPECIES OF SACRIFICE is to be seen in the rites of individual persons in the worship of some specific god, as a patron saint, who provided, kept and taught the mysteries of the faith. The child at birth, or perhaps a few days later, was given the name of this deity, which event was celebrated with much festivity. Numerous vows were laid on the child by the priest in the presence of this god as guardian angel, which the mother promised to fulfil until the child arrived at years of discretion.

From twelve to fourteen years of age the boy or girl, preferably the boy; for girls were more often looked upon as soulless, was prepared under this sacred name, known only to the immediate family and the priest, and through much ceremony ushered into the larger life by tests of all kinds, ofttimes very cruel and resulting in death.

Perhaps the noblest conception of this rite is seen in the Athenian Oath. Each youth, coming to the threshold of manhood, stood in the presence of the Judges of the city and subscribed to the famous oath: "I will not dishonor my sacred arms. I will not desert my fellow soldier, by whose side I may be set. I will leave my country greater and not less than when she is committed to me. I will reverently obey the laws which have been established, and in time to come shall be established by

the judges. I will not forsake the temples where my fathers worshiped. Of these things the gods are my witnesses."

The person taking such an oath, and before some specified god, stood, lifting his hands toward heaven, reverently, frequently accompanied with a sacrifice according to the nature of the rite. Thus the girl also submitted to a ceremonial initiation into womanhood, which being ended, the priest called attention to the sacred and mysterious manner in which nature had announced the fact that she was ready to embrace the duties of matrimony. Such individual rites governed from birth to death, when it was hoped these would be rewarded by the patron god for all the service, worship and sacrifice rendered.

(b) COMMUNAL RITES were celebrated at the annual or periodic festivals, lasting for many days. Dr. Rawson, in his "What the World Believes," p. 52, describes the position of the priests as mediators between gods and men. They offered the sacrifices and prayers of the people to their deities; and on the other hand, were employed by the gods to interpret their divine will to man. Thus the office of priest was held very sacred, and in some parts of Greece this dignity was equal to that of kings. Some temples were served by priestesses, who were chosen from the most noble families. Inheritance was the customary tenure by which the holy office was held; but it was also, in other cases, acquired by lot, by the appointment of the prince, or by the election of the people.

"Every one appointed to be a priest was required to be free from bodily disease or ailment, and to possess a pure and upright mind; for it was not thought right that one who was imperfect or impure should take part in the worship of the gods, ministering in holy things. To every god a different order of priests was consecrated. There was likewise a high-priest, who superintended the rest, and executed the most sacred rites and ceremonies. When the priests officiated in the temples, the garments which they wore were made of fine flax or linen. They common-

ly descended to the ankles, and were of a white color. They wore crowns, and their feet were bare.

"Sacrifices were of different kinds. 1) Vows of free-will offerings: these were such things as were promised to the gods before, and paid after a victory. 2) Propitiatory offerings, to avert the wrath of some angry god. 3) Petitionary sacrifices, for success in any enterprise. 4) Such as were imposed by an oracle. 5) Sacrifices in honor of the gods, from respect and veneration in their worshippers, or the sacrifices offered by those who had escaped from some great danger. Different animals were consecrated to particular deities. A stag to Diana, a horse to the sun, a dog to Hecate, to Venus a dove.

"Those who sacrificed to the infernal deities were dressed in black; to the celestial in purple; and to Ceres in white. Various ceremonies were used in the performance of the sacrifice. The infernal god offerings, who were supposed to hate the light, were frequently made at midnight. The victim was killed by the priest, or sometimes by the most honorable person present. Prayers were offered up while the sacrifice was burning; and if the deity was a gay and aerial power, music was played to propitiate his favor. Sometimes they danced round the altars, while they sang the sacred hymns. Of all musical instruments the flute was chiefly used. After the sacrifice there was generally a feast, where the worshippers drank to excess, and continued to sing the praises of the god."

Masses of people gradually joined in these communal services. Though not so intended in the beginning, yet they developed more and more an appeal to their sensuous natures, which made them more popular. First they consisted in special offerings, which were burned upon their altars, gradually extending to a whole herd of bulls; then were added the sacred dances, sumptuous banquets, national games and theatrical performances, from which emanated the tragedy, drama and comedy, in which they enacted the myths surrounding their gods and godesses from ancient times.

Here the Saturnalia and Bacchanalia are most conspicuous, in which drunkenness and sensuality were very common. Crimes, according to Livy (39:8) did not remain confined to the devotees of these gatherings, for many innocent people would be fraudulently drawn into these orgies, and if they protested, would be silenced by the deafening sounds of drums and cymbals.

Sacrifices among the ancients were embodied in offerings of human beings, animals, cakes, fruits and libations, the last named in the form of pouring unmixed wine or other liquid, either on the ground, or on a sacrificial victim in honor of a deity. As civilization improved, human sacrifices were gradually omitted, when they thought the gods would be satisfied with merely a few drops of human blood. However, for a long period these were presented on annual or state occasions, as for instance at the festival of Apollo, when a human victim was thrown from some high precipice, only to be dashed in pieces on the rocks below, and in the presence of many witnesses.

All primitive people, as far north as Germany, selected annually some of their best and most prominent children, sometimes of a kingly household, who were killed, cut in pieces in the presence of the parents, and burned on the altar, believing thereby to satisfy the craving of their gods, and supposing these ever afterward to be serving the gods in the underworld.

Gradually, as Eusebius observes, Emperor Adrian ordered these sacrifices abolished; because the gospel of Jesus Christ had already made strong inroads on paganism, when only slaves and criminals were offered instead. As these practices receded, animal sacrifices became most common. The victim being selected according to the character of the god to whom it was offered. Very often large numbers of these were sacrificed at once, the gods delighting only in the savory odor and cloud of smoke that arose from the altars.

Thus each god had his specific offering, either a bull, cow, ram, sheep, horse, dog or fish. During the ceremony, incense and wine were thrown on the carcass and prayers offered. These

ceremonies very often required the grossest licentiousness, according to instances already cited, and at the festivals of Bacchus, the Lupercalia in honor of Pan, the Ludi Florales in honor of Flora, Cybele and Venus, all noted for their lewdness.

It is to these that St. Peter refers, (I Pet. 4:3-4), "When we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." And it was a strange thing to the pagan mind that the Christians did "not run with them to the same excess of riot."

Of the unbloody sacrifices there were offered cakes and fruit. The cakes were made of flour or wax, and offered as a symbol of the real animal intended for offering, because of the great expenses to the poor, which thereby were avoided. Those of fruits and flowers were most common at the time of harvest as a tribute of gratitude.

(c) There was also a REAL END TO BE ACHIEVED BY SACRIFICE. Not possessing the high ideal of the Hebrews in their burnt offerings, to whom these prefigured that great and admirable Oblation which should purge away all sin; the pagan mind had contracted as was common to all mankind, a real guilt, evident from the working of the individual conscience, proving that the moral law had been broken and which subjected the offender to death, temporal and eternal. They had for a long time that which remained of the ancient tradition concerning the true God, beside what was evident from His wonderful works in nature.

This revelation should have checked their growing idolatry, which defect cannot be charged to God, nor even to some of their most eminent philosophers, who tried to dissuade them from many of their vulgar practices, but they must blame themselves and be judged accordingly. (Rom. 2:14). The natural mind then, conscious of the wrath of the gods they worshipped, had to be appeased in the form of a propitiation or atonement for sin. Nothing therefore was too good or expensive for this rite, whereby they hoped to attain mercy, forgiveness and immortal life.

CHAPTER V.

4) HEATHEN OR PAGAN RELIGION AS A MEANS OF SOCIAL BETTERMENT. Modern ethnologists claim that the religions of primitive peoples were the means of their social betterment. The celebrated French atheist, Mons. de Voltaire represented them as "consisting only of morality and festivals or times of rejoicings." To accept such a statement would place the revealed religions either on a parallel, or deny them altogether, which object seems clear even to the uninitiated in the mysteries of ethnology.

The fact of a distinction however, is clear. Instead of social betterment, there were only degradation and oppression. Much rather would we accept the words of Dr. Sykes, in his "Connection and Principles of Natural and Revealed Religion," pp. 431, 432, 383, where he says, that "by the addition of very much absurdity and folly, by the gross idolatries they had every where established, by the abundance of fables they had mixed with truth, by the apparent falsehoods they had embraced; and through the great danger which every good man incurred who should venture to show them the pure truth; there was the necessity of a reformation, and of calling men back to the rule of action. How to remove the loads of rubbish which by degrees had been thrown upon the beauteous fabric of truth, was more than the wisest mortal could tell or dare to undertake. Every crevice was stopped by which light might enter."

(a) Carefully acquainting ourselves with the writings of the ancients, we find the social and moral conditions then existing as one dark picture of immorality and crime. FAMILY LIFE as the unit of society had no stability. Certain learned men here and there tried to guide the people into a higher state of civilization and religion, but they only helped becloud the picture still more. Here and there as their women were elevated to positions of honor, to thrones, others as prophetesses and godesses, they nevertheless represented but an imperfect and immoral sense of

their assumed characters. Their prostitution, yoked with superstition, and sanctified by their rites, produced only evil effects upon private and public morals. From their sacred groves, shrines and temples emanated streams of pollution which entered every condition of society affecting the family most of all.

Rome, reaching perhaps the highest stage of civilization previous to the incarnation of Jesus Christ, considered children merely slaves, and women as children of their own husbands. After the destruction of Carthage, certain laws in this connection were changed, allowing greater privileges; but as divorces increased, crimes multiplied, and the worst sins were committed with barefaced audacity.

The Greeks with all their pride of culture, religion, law, art, and disdaining others as barbarians, simply copied the laws and practices of others. Their religious civil laws, even those of the celebrated law-giver Lycurgus, were intended perhaps to make men good soldiers, but proved very defective indeed, according to Aristotle, in effecting civil justice and honesty; and in dealing with the slaves, often murdered in cold blood for fear they might become too numerous or powerful and endanger the state.

With both Rome and Greece, uncleanness as a religious civil rite was accounted a glorious and honorable thing. Socrates might have said the same of the age of Seneca and Nero as he did of his own to his pupil Alcibiades, "Do not hope ever to succeed in reforming the morals of men; the best course we can take is to wait patiently; yes, and we must wait until some one comes."

This sorrowful longing became the wailing cry of womankind, the family, and men everywhere. There was universal unbelief; and still a longing to believe in something. There was universal inability to find anything worthy of belief. Pilate's question, "What is truth?"—received no answer but its own tantalizing echo. "All religions are true," the people said, "one is as good as another." "All religions are false," the philosophers

answered, "one is no better than another, solace yourselves with any or all, poor fools, it makes no difference."

The oracles were silent. Plato forbade intemperance, excepting at the feast of Bacchus. Aristotle forbade lewd images excepting those of the gods and godesses. The usual worship was one of horrible uncleanness. "It is difficult," said Pliny the Elder, "to say whether it might not be better for men to have no religion, than to have such an one as ours." An argument may meet a contrary argument, but no argument can overwhelm a fact, and, in the face of these facts, and as opposed to the position taken by our modern ethnologists, we must affirm that the pagan religions were not a means of their social betterment.

(b) PAGAN RELIGION AND THE ADVANCE OF POSITIVE KNOWLEDGE. As the idolatry of the ancients increased, peculiar is the fact that they advanced in culture. It is natural to suppose that as men developed intellectually, religion, the arts and sciences would progress together, the one affecting the other for the better. Possibly again our modern theorizers have for this very reason overlooked a distinction between natural and revealed religion, in order to harmonize themselves with evolution. It is evident, however, that the spiritual atmosphere of the extreme ancients was clearer, wherein they still adhered to the revelation of God as handed down from the first parents of the human race, and not because of the efforts of their own reasoning powers, which were little cultivated.

"Reference to a primitive religious instinct in mankind," says Max Mueller, (Chips etc. vol. 1, p. 372), "is not satisfactory; for though there must have been such an instinctive sentiment in the earliest men as the basis of their future idolatries, it could only have impressed on them the existence of some Divine Being, but in no degree involved the conception of that Being as one and one only, but, as all history proves, tended to the very opposite. Nor can it be said that the Hebrew worked out the great truth by a profound philosophy, for no contrast could be

greater between the Jewish mind and that of other nations of antiquity sprung from a different stock, than the utter absence from it of the metaphysical speculation in which other races delighted.

"Yet, while all nations over the earth have developed a religious tendency which acknowledged a higher than human power in the universe, Israel is the only one which has risen to the grandeur of conceiving this power as the One, Only, Living God. If we are asked how it was that Abraham possessed not only the primitive conception of divinity, as He had revealed Himself to all mankind, but passed, through the denial of all other gods, to the knowledge of the One God, we are content to answer that it was by a special divine revelation." Thus God, like the sun, can be seen only by His own light. The first chapter of Genesis in itself, stamps the canon, which it opens with the seal of inspiration.

This proves the pivotal difference between Israel and the Gentiles, according to the Prophecy of Isaiah, (43:9-12), as presented in "The Expositor," (1916, p. 517), wherein he pictures a dramatic "scene in the court of the universe. Nations of people are assembled. They are challenged to prove the divinity of their gods, whether they can foretell the future as they claim. Silence reigns. As there is no answer, Jehovah turns to the Israelites and calls upon them to testify to His power to foretell the future and to deliver His worshippers. That is the real mission of Israel, the reason they were chosen in Abraham out of Ur in the Chaldees, from among the nations, to be witnesses to the whole world of the power and goodness of Jehovah, and to declare that He is the Supreme Ruler of the universe."

And no wonder there was silence in the court of the universe, for all other religions had become obscured by the introduction of a multiplicity of idols, and far more so as they increased in worldly knowledge. Their reasoning became so mixed with priestcraft and mysticism that even nature could not be approached by common sense.

The same can be said concerning their development of the arts and sciences. In some way or another these are connected with all the powers and faculties of the human mind, which perhaps reached their zenith in the Egyptians, Greeks and Romans, the last named however, were only imitators of the former, excepting in warfare, wherein they excelled. As they advanced in one direction, they receded in the most important, for all their culture was entangled with their rites and ceremonies.

(c) THE PRIMITIVE PRACTICE OF ART. The fable of Vulcan and his wife, of his forging thunderbolts for his father Jove, was in all probability based on the ingenuity of a smith who forged the best swords and designed the most artistic shields, and received in return the hand of the most beautiful lady in the land. It is in this way that the mind stamped itself on the pyramids, monoliths, obelisks, shrines, temples and the arena, mostly modeling their images of the gods and godesses according to their description of them in the Iliad. It is thus that the arts were refined, and several of them reached perhaps their highest point of perfection. The architecture and sculpture of that day have never been surpassed, if equalled; it was the reign of taste and genius.

CHAPTER VI.

5) DID PRIMITIVE RELIGION THEN EXERT AN IMPROVING INFLUENCE ON THE LIFE OF THE INDIVIDUAL?

With the former dark picture before us, where depressive clouds hover low upon the individual heart and life, nothing could be applied as a corrective directly or indirectly that would check the depraved energy of passion and appetite. There was no improving influence, for there was nothing to give it impetus. Their culture only brought to mind every conceivable form of imagination, which naturally resulted even in the denial of the doctrine of immortality, once universally held, which finally was ridiculed by the sages of Greece and Rome. To this Pliny added that "all men are in the same condition after their last day as before their first; nor have they any more sense either in the body or soul after they are dead than before they were born."

Underneath all this corruption however, and although their culture was but an imperfect guide and impotent tutor, yet God, though imperceptible, still yearned to be their God, for whom He had a divine purpose, in that He awakened in them the noble faculty of reason, inspired them to wonderful works of art, and by deeds of heroism and genius caused them to be the educators of the world.

Opposed then to the position of primitive credulity and the interesting defense of evolutionistic ethnologists, the Apostle Paul, (Rom. 1:18-32), in the words of J. Oswald Dykes, is very explicit in his indictment: "St. Paul's first proposition is, that from the first the heathen knew enough of God from His works to render them without excuse for not worshipping Him. Secondly, he declares that the heathen have hindered from its just influence the truth which they did know respecting God. He traces polytheistic and idolatrous worship to its root. Its first origin he finds in a refusal to walk honestly by such light as nature

afforded. For this primary step in the very old and very fatal path of religious declension men could excuse themselves under no plea of ignorance. The next step followed surely. That truth about God's real nature and properties, which men would not strive fairly to express in their worship, became obscured. Vanity and errors entered into human reasonings on religion. 'Men became vain in their reasonings, and their senseless heart was darkened.' The third step downward was practical folly in religion. Nature worship involved symbol worship. Symbol worship rapidly degenerated into sheer idol worship.

"It is in this deplorable and criminal perversion of the truth, this religious apostasy, that Paul finds a key to the personal and social vices of heathendom. When the human heart shut out the self-manifestation of the true God, refused to know Him, and worshipped base creatures in His room, it cut itself off by its own act from the source of moral light and moral strength. A bad and false religion must breed a bad and false character. It ought never to be forgotten that heathenism is not simply a misfortune in the world for which the bulk of men are to be pitied but not blamed. It is a crime, a huge, next to world-wide, age-long crime, with its roots in a deep hatred of God, and bearing a prolific crop of utterly inexcusable and hideous vices. To prove this is the end for which the passage is introduced by St. Paul."

Primitive credulity in its search after truth may be commendable as far as it reaches, but Christian experience proves that no one by searching ever found out God. Truth and God are one. It can come from no other source. It must be revealed. Modern speculators and theorizers with their evolutionistic tendency according to the method of ultra rationalistic criticism along the lines adopted in recent years, if they would acknowledge after a most destructive world war, which resulted as the consequence of such reasoning, the proofs and authorities quoted in honest research, facing the Truth as it is revealed, must change their mode of procedure under the search-light of the Bible, which once

again stands firmly vindicated, and bury all their former glory in profound obscurity.

Our study of primitive credulity leaves much to be desired, recognizing with St. Augustine the profit enjoyed where a spiritual God is defended; lamentable is the fact that no road of approach is divulged. The whole system reveals no Saviour from sin, no hope, no life, no immortality. No voice is heard saying, "Come unto Me, all ye that labor and are heavy laden."

We notice how conversant was the Apostle on this mighty subject, as seen in his remarkable letters to the Corinthians, and his address on Mars' Hill before the Athenian philosophers, where he used the inscription on one of their monuments, "TO THE UNKNOWN GOD," as his theme; quoting even from their own poets Aratus and Cleanthes and saying, "Whom therefore ye ignorantly worship, Him declare I unto you."

By rearing this altar or altars, as Jerome in his "Commentary on the Epistle to Titus," (1:12), observes, "TO THE GODS OF ASIA, EUROPE AND AFRICA; TO THE UNKNOWN AND STRANGE GODS," they certainly acknowledged their ignorance and need of instruction.

Verily the time had come for a religion by revelation, even as it is in the Redeemer, Jesus Christ our Lord. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," (1 Cor. 1:21), concerning which the Apostle said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation;" (Rom. 1:16), at a time when even the Gentile sages acquiesced in the judgment set upon their remarkable intellectualism, showing forth the extreme corruption of religion and manners throughout the pagan world. He knew that the greater part of mankind had been wandering in paths which resembled an inextricable labyrinth, the deadly vapors of which extinguished the faint light that conducted their footsteps. He knew that the mischief of philosophy is in the fact that it is natural, but not spiritual.

CHAPTER VII.

As the position taken in the former argument has shown itself opposed to that of modern specialists in the science of ethnology upon the basis of evolution, our concluding remarks must present A VINDICATION OF THE REVEALED RELIGION as taught and exemplified in the person of Jesus Christ, which a false science would ignore, although it never requires an apology, standing as it does on a solid foundation.

True science is not speculation, but whole truths, not hypotheses which may explain the phenomena of nature; but principles which do explain them and are verified by them. The Christian Religion is the development of faith into One Ethical Spirit as the Ground and Lawgiver of the universe, the Father and Redeemer of mankind, as presented in the Bible through revelation.

However, as noted, a controversy is evident, and we are told that the chasm is so wide that it cannot be bridged, for deism, atheism, rationalism, evolutionism and materialism as developed from scientific and philosophic research have each in turn ruled the minds of men as against religion. But the assertion that true science is at war with religion is superficial; for as revelation is from God, just so is true science in its development through the mind of man; for truth is never at war with truth; and, as science means truth as developed from nature, so religion means truth as revealed in God's Word, in daily experience, and in the development of the soul.

Science has widened our vision of God, by enlarging our conception of the universe, for men long believed the earth the center of creation. Astronomy appeared, proving that this is only one among myriads of worlds. As astronomy widened our conception of space, so geology came forth to show a long succession of periods in which the globe was slowly formed to become the home of man; for long periods of time had to elapse in order to cool

the earth to support animal and vegetable life, proving, that "one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3:8).

Science has helped theology by the teaching of natural law. It is an axiom that the realm of nature is a kingdom of law, where regular order exists and where no accidents happen, even in the performance of miracles on the part of holy men of old, for these must come under the category of higher laws unknown.

God is therefore seen as a perpetual Creator, not sitting on the outer rim of the universe "watching things go round"; but, living in all life, working without rest in and for the good of His creatures. Science has helped theology to see things as they are, and relieved the mind of man from innumerable fears, which oppressed him in his ignorance for ages.

It has given him greater liberty to think, resulting in luxuries to his use and enjoyment, of which former generations never dreamed. Quick transport, a share in galleries, museums, a voice in the government, while his own possessions are no longer at the mercy of a master; and justice and protection are within the reach of the poorest. Add to this free education, sick, old-age and death benefits, and he must admit, that he is living in a peculiar age. And still—

"How many lifted hands still plead
Along life's way.
The old sad story of human need
Reads on for aye."

However, the craving of the soul, which earthly knowledge cannot satisfy, is gloriously met in the Truth which came down from heaven, who established the faith that should transform the knowledge of men. Other religions are on the decline, but Christianity, which only is worthy of the name, is progressive in revealing the wisdom of God through the Holy Spirit in His Word. Many questions which science could not answer are hereby made capable of solution according to the dispensation in which men have or are living.

Dionysius, the tyrant of Syracuse, once asked Simonides, one of the seven wise men of Greece, "Who, and what is God?" After four days deliberation, Simonides answered, "Sir, the longer I think upon the subject, the more I am lost in its difficulty and immensity." Thus God only could answer that question, which He has done by saying in His Word, "In the beginning was the Word, and the Word was with God, and the Word was God." "I am God, and there is none else, declaring the end from the beginning, and from ancient times the things that are not yet done." "I, (Jesus Christ) and the Father are One."

Thus God revealed Himself in His Son, and continues to widen the conceptions of men concerning Himself from age to age. When the Presbyterian Commission assembled in Westminster Abbey in 1643, numbering 121 ministers, 30 laymen, and 5 commissioners from Scotland, to form a confession of faith, they too came upon this question, but no Scriptural answer satisfied. George Gillespie, the youngest delegate, was requested by the moderator to pray for light on the subject. He began reverently with those words that became historical, "Thou, who art a Spirit, infinite and eternal, unchangeable in Thy being, wisdom, power, holiness, justice, goodness and truth,"—the Spirit of God revealed Himself through prayer. Verily, "the secret things belong unto the Lord our God; but those things which are revealed, belong unto us and our children forever, that we may do all the words of this law."

What effect then has this revelation upon science in general? Religion is the cause and science the effect of the progress of humanity. An era of stagnation befell the Church as well as nations after the Nicene Council in the year 325, but a warm summer flowed over Europe with the Reformation in 1517, and not only was there a revival of religion, but the renewed faith created a renaissance in art, in literature and science throughout the world. Freedom in religion gained liberty for thought wherever it penetrated, applying the principle of truth to human needs and wants.

Thus the great discoveries have gone into human life, formerly enjoyed by the few, enhancing the value of every living soul. Take away this faith in the worth of man, substitute for it the Darwinian theory, make the strong stronger, and let the inferior class die out, and we lose one of the mightiest motives of human progress. The evidence for evolution therefore, even in its mildest form, can in no way be compared to the value of the results of revelation. Truly Cowper mused:

> "Knowledge and wisdom, far from being one,
> Have ofttimes no connection. Knowledge dwells
> In heads replete with thoughts of other men;
> Wisdom in minds attentive to their own."

Science then, as science, knows nothing of God, revelation or immortality. Just so, religion as religion, knows nothing of scientific discovery or natural law. Yet the one cannot be without the other. Cause and effect are inseparable. In fact the great temple of the universe has two orchestras, revelation and science. The first has her musical instruments all strung, ready for a burst of eternal accord. Science is only stringing her instruments.

Some glad day, very soon, when the promise of the coming of the Dayspring from on high is fulfilled, when as Lord of lords and King of kings He shall blend heaven and earth in one harmonious whole, then the orchestra of revelation, and the orchestra of science will respond to each other in celestial wisdom and knowledge, and into one wreath shall be twined the Rose of Sharon and the Laurel of Scholarly Achievement, and the roar of the ocean will be the magnificent bass of the temple worshipers, of which earth itself will be the pedals of the great organ, and heaven the keyboard.

> "The age grows old; triumphant wrong
> Stripped of its mask stands full disclosed;
> Embittered, stung with shame, yet strong,
> Vows vengence dire on all opposed,
> While truckling half-hearts grasp its hand,
> And softly modulate their tone,

With shrewd excuse inactive stand,
And make that deadly cause their own.
O ye few true-hearts, sad for you,
Were there no succor ye could gain,
Alone you would be quenched as tow,
Your hope is, "He shall come again.

He comes to raise up righteousness,
And, justice fallen in the street;
He comes the weak and poor to bless,
And raise the fallen, to their feet.
He comes to raise death's captives up,
He comes to take His purchased throne,
He comes to raise earth's buried hope,
And wear His resurrection crown.
He comes the usurper self to slay
And give to love the imperial seat,
To bring earth's resurrection day,
And make His people's joy complete."

SHALL JESUS FIND FAITH ON EARTH?

II.

ACCORDING TO ANCIENT PHILOSOPHY;

or,

THE SCHOOLS OF GREECE; THEIR INFLUENCE THEN AND NOW

CHAPTER VIII.

Philosophy has been called the science of general principles, or, the development of the conception of life according to natural and moral laws. The impotence of many so-called philosophers lies in their indifference to the general principles of life; as men live; life here, now, and in a world of real and perplexed and suffering men and women. Not so with those early sages, who with their knowledge of the forces of life have passed into history, and are still in this remote age teaching the world.

Greek philosophy began with speculations on the natural laws of the world, the form, origin and primal elements of the universe, which in the sixth century however turned to reflection or analysis of human striving and acting, the highest good, and the ideal of a perfect moral life. This briefly sums up the whole trend of philosophical thought in ancient Greece, which will be closely followed in our dissertation.

To know the philosophy of a nation means to know how it answers the main questions about life. Its answers are found in its history, its literature, its business standards of honor and taste, its courts of political institutions, its conceptions of ideal personality, its energy, resources and will power. In every age the more extensively men have been moved by their ideals, the clearer they have reasoned, and thus society and the participating individual have reached the desired ends foreseen by enlightened persons.

Ideals mark the goal of progressive movement. If human life can be conceived as devoid of ideals, progress cannot be asserted. There could be no progress; only a material existence would be the lot of man. The brute animal has no ideals. Its round of activities is pursued in the same limited area, and in precisely the same way its ancestors followed for centuries.

Man, with his ideals toward which he is ever moving, has illimitable areas of activity, is ever increasing his activity to be, to do, and to develop a sensitiveness and receptivity toward ever higher ideals, that is, if he lives true to his ideals that in his present stage of life are moving him. If he belittles them, or crushes them out, or is devoid of them, he is steadily deteriorating and tending toward the mere animal, which knows only existence but not life. It is because of this that the whole system of realistic or materialistic philosophy of so many minds, tends toward the final conclusion reached by the dying Frenchman, who exclaimed, "Behold, I die, without having lived."

No mere animal has been known to reveal religious aspiration. It is without the constructive force of religion; nor is it conscious of any need of it. Man, however, is the subject of the action and inter-action of spiritual forces that take possession of him and continuously shape for the better his purposes and impart ideals.

Whatever the ideals may be, for economic justice affecting the industrial field; social service, to help the needy; truth in art; peace among nations; pursuit of truth; growth in spiritual character and worth; all are so many expressions of the life of God in men, working out through various channels. In so far as man is conscious of these ideals as springing forth from the life of God and imparting a moral and spiritual impetus to his activities, is he essentially a religious being.

Here is the source of incentive to high endeavor and better living, the development of ideals that become realized in human experience and thereby lift the plane of social life the higher, as

well as that of every individual who is conscious to any degree of participation.

This is true of every age, and particularly of the ancient Greeks, at least in their schools, and that from a peculiar instinctive religious and intellectual standpoint, according to natural phenomena, although we cannot harmonize their position upon this subject with their formalism in temple worship and gross idolatry, wherein perhaps they reached the zenith of corruption in a stupendous system of mythology. This would indeed be a paradox beyond all comprehension were it not for a divine purpose in the development of the minds of men throughout all ages in every department of education, morally and intellectually.

> "Philosophy consists not
> In airy schemes, or idle speculations:
> The rule and conduct of all social life
> Is her great province. Not in lonely cells
> Obscure she lurks, but holds her heavenly light
> To senators and to kings, to guide their councils,
> And teach them to reform and bless mankind."

Thus the Greek word for 'ethics,' originally meaning something rooted or grounded, was used by Aristotle as well as by Homer and Hesidodus as a residence or home, in contrast with the general Attic usage of it as the natural character or faculties of a man. The philosopher first used it as that which remains seated or grounded morally, becoming thereby the norm and rule in the experience of practical life, whilst other things have floated away with the tide of time.

Philosophically then, ethics means a building upon the natural ground or foundation of man, the development of humanity, the relationship of man toward his fellows; whilst on the other hand, the conception of 'Christian ethics' is supernaturalistic, dealing with sonship, or the relationship and resemblance to the Divine, developing man from his moral consciousness as it is influenced by revelation, which is far nobler, and inconceivable by the natural mind of man.

So far nevertheless, we have seen that Greek philosophy in the

course of its history now narrowing and again enlarging in its scope, has stood for the investigation, formation, explanation and interpretation of the entire universe, the world of things and minds in their relations, and the sort of life best adapted for the welfare of the human race.

It is an attempt to deal with the whole experience of life, willing to consider conclusions in the light of new evidence and fresh facts, and, in contrast with the sciences, which do not always face the facts, it is the only department of human knowledge which questions in part and as a whole the resulting experience as to cause and effect, the meaning and the value of life principles.

"Serene philosophy,
Effusive source of evidence and truth!
Without thee what were unlighten'd man!
A savage roaring through the woods and wilds,
Rough clad, devoid of every finer art
And elegance of life." (Thomson).

CHAPTER IX.

1) THE DEVELOPMENT OF PAGAN PHILOSOPHY PRIOR TO THE BIRTH OF JESUS CHRIST OUR LORD.

The literature of Greece is by general consent the most remarkable in existence. Though perhaps surpassed in extent and variety by the literature of one or two modern nations, yet in view of its originality, its perfection of form, humanly speaking, and its prodigious influence as the source and model of all subsequent works, its claim to first place can scarcely be questioned.

There are five distinguishable periods in the literature of the Greeks, which portray the development of philosophy prior to the birth of Jesus Christ: The Epic and Lyric period, from the earliest times, to the Persian wars; the period of Attic perfection, to the time of Alexander the Great; the Alexandrian period, to the Roman conquest of Greece; the Roman period, to the reign of Constantine; and the Byzantine period, to the capture of Constantinople by the Turks. The later works of this mass of material have lifted their philosophy from a mere collection of writings to a sharp historical criticism, and a purer, deeper philosophical understanding.

The periods of the development of Greek philosophy within the given periods of their literature, though a more difficult task, may be divided and treated as follows:

a) The awakening of the philosophical spirit is seen in the express tendency of speculation upon the nature of the world, from Thales to Anaxagoras, (640-428, B. C.), and the Atomists. The form of philosophy in this period tended toward a reflection upon evidences as such, termed cosmological speculation, yet not without some mathematical and dialectic or logical foundation.

It is accepted by most critics that Thales of Miletus, (640-546 B. C.), the founder of the Ionic school, himself held that all things were developed by God from water and to which everything returned. Although Thales is considered the first Greek

philosopher, it cannot be said that he was the first to present this conception, if the supposition be allowed that the Attics early sent the wisest of their men into Egypt and other parts of the East, to observe their laws, and on their returning, incorporated a part of the Mosaic writings into their own, early giving the idea, somewhat according to the creation story, that the earth came up out of water.

Others contend that Cicero's citations were somewhat corrupted and therefore not clear, claiming that Thales actually desired to convey, and the possibility of his being of Phoenicean extraction, in harmony with the accepted development and history of mythology from Phoenicia, which knew nothing of the formation of the world by an intelligent mind until later Anaxagoras conceived it, that he supposed the divine substance to be the ether which envelops the universe, the fountain of life to all beings; the sun, moon and stars being filled with this ethereal substance therefore are gods, and that the souls of men are particles thereof. This conception naturally is in harmony with the foundation laid for polytheism, or a multiplicity of gods.

It was Anaxagoras, (500-428 B. C.), the teacher of Pericles, Socrates and Euripides, who first asserted that an infinite mind, separated from matter, first planned, and then put in form and motion, out of the chaos of nature, all things in the universe, holding that all matter is eternal; but he did not adhere to this principle in accounting for the phenomena of nature, which he ascribed to material causes.

Upon these hypotheses, though there are minor ones between, there followed a system of philosophy which attempted to account for all material existence in the universe as constituted of minute particles, or atoms. The atomists as centered in Leucippus and Democritus about the year 430 B. C., explained all things as due to the ceaseless movement of atoms differing in shape, order and position. Democritus held that even the soul of man consists of the finest, roundest, smoothest particles.

They taught their many followers the theory, more in vogue

today than even then, for is not this the foundation of the destructive system of materialistic evolution?—that there was an innumerable company of these particles, flying and roving about in a void space, at length hitched together and united; by which union they at length grew into this beautiful, curious, and most exact structure of the universe. That the universe and the souls in it were formed by a fortuitous concourse of atoms is no more possible than that the accidental jumbling of the alphabet would fall into a most ingenious treatise on philosophy. However, there is here seen the far reaching effect of the awakening period of philosophy.

b) In the second, or blossoming period, we notice that philosophical thought is focussed upon man, as a thinking, moral being; the gradual development of moral philosophy and the science of logic; although here is recognized a partial return to the teaching of the first period, a mixture of natural and moral philosophy. Public teaching in the form of open discussion is here early evidenced through known application of dialectic forms, that is, the determination of truth and error by a process of analysis, a characteristic expression of ideals: from the Sophists to the Stoics, Epicureans and Skeptics.

About the fifth century, B. C., attention turned from the crude cosmological speculations of the past, thus preparing the way for Socrates and his successors. The relativity of knowledge here led to the philosophical position of subjective idealism, which practice, though commendable for its persuasion in matters of opinion with the sincere search and sound establishing of the truth, soon degenerated into political and social corruption. Aside from this conclusion, the fact nevertheless stands that this is the period of that higher philosophy, which treats of the intellectual and moral constitution of man, of the foundation of knowledge, of duty, of perfection and relationship toward God. It is the period wherein the analytical mind achieves its fullest capacity in logical thought, but also one wherein its limits are evident, being finite and therefore unable to fathom the Absolute.

c) The blossom develops into fruit. There follows a period that was completely pantheistic, the principles of which were matter and force, with God as the dynamic power of the universe. Even the soul of man was considered material, as part of the etherealized substance of which all things were made, and therefore subject to dissolution. The philosophers of this school held that sense and sense-perception were the foundation of all knowledge. As all things were divinely and wisely planned, it behooved the created to submit in all things, the agreement of human conduct with nature. It is only in this wise, they claimed, that man can achieve virtue and prove himself what he ought to be according to the pattern of God as set forth in their conception of Him in the character of Zeus. Philosophy rose to its highest level through the Stoics at a time when the Greek mind was on the decline.

An extreme doctrine now sets in with Epicureanism, wherein the chief end of man is taught to be pleasure and happiness, as found in self-restraint and right living according to conscience and the natural principles of life. A misunderstanding of this philosophy however led many into excess and riot, which soon brought the whole system into discredit. However, from this circumstance the many followers of Epicurus were called "the philosophers of the garden of selfishness and pleasure." How natural this is for many since, who, of the world only, believe in this type of a religion, and make the teaching of its principles their standard of morals. More by far "belong to the philosophers of the garden of carnal selfishness and pleasure than to the garden of Gethsemane." It is extreme materialism. Epicureanism can only mean, the corruption of morals.

While the method and conclusions of all the schools were essentially skeptical, yet the actual skeptics were the Pyrrhonists. Their teaching was chiefly based upon the doctrine of the relativity of knowledge, upon which they proceeded to deny that any thing is in its own nature honest or dishonest, good or evil, but only by virtue of the laws and customs which have obtained

among men; which corrupt system has also proven a mistaken foundation for the proper regulation of the morals of mankind.

d) As seen, the fruit of the tree of philosophy never comes to maturity, because it is worm-eaten at the root. The decline now sets in. This period is remarkable for its philosophical meditations on the being of God, and the relationship of man and the world toward Him, including the development of physics, ethics in general and logic, from the time of the new pythagorism until the entrance of the neoplatonic school: all very admirable, but, there is also evident the submersion of the mystic in the Absolute, when finally the Hellenistic method of reasoning melts into oriental theosophy through orientalized Greeks, Jews and Egyptians.

The loss of the systematic understanding of the character of Greek philosophy, because of the general weakening of the once peculiar strength of the Greek mind, through the spreading intermixture of oriental influences throughout the then known world, is indeed deplorable beyond expression. The real cause of this collapse is the evident weakness of both, their religion and philosophy, neither of which at any time could be thoroughly united, an experiment tried very early by Xenophanes and Parmenides among the Eleates by the incorporation of Hindoo theosophy, and the acceptance on the part of Pythagoras of many Chinese doctrines, which however proved to belong to the realm of phantasy and not to reason.

Summarizing their philosophy and religion from this general survey it is easily recognized that all their reasoning was so mixed with priestcraft that no premise could be approached unhindered by common sense, which is the fate of all philosophy ancient and modern. Fable and tradition have always hindered the march of reason and truth, and where philosophy differs with revelation it can make no public advance.

Dr. F. W. Gunsaulus in his reply to R. G. Ingersoll, said, "it was when it was at its supreme strength, and when Christianity was a babe in a manger, that anti-Christianity had a chance to

show its 'beauty.' You say that it was not what skepticism is at the present day, and I acknowledge that it is so. Why? Because nineteen centuries have rolled like waves of light between, and Christ has improved it in spite of itself. Never had the world so good a chance to see what absolute skepticism and unbelief could do and would do for the liberty of the human soul as then."

2). THE INFLUENCE OF THE VOTARIES OF GREEK PHILOSOPHY.

. Pythagoras of Samos was the first to modestly call himself a philosopher, in the sense of a friend of wisdom. He declared the purpose of philosophy to be the observation and investigation of nature, out of which is developed the fact that it is independent of all material influences and is therefore dynamic in its own laws.

This conception of nature in a general sense was early taught by the Greek schools, and even previous to these by the cultured nations of Asia, but its assertion carries little if anything specifically philosophical. But, if the investigation or reasoning here be used intensively, then the more or less poetic observation of nature as early noticed among the Greeks and Orientals must be excluded, and there steps in a searching and questioning as to FROM WHAT, BY WHAT MEANS, and HOW, WHAT WE SEE, HAS COME INTO EXISTENCE, WHAT IS ITS SIGNIFICANCE? When in the riddle of nature man finds it in order to solve the problem, searches for a point of view, a principle from which he can observe the singular, combines the same into thought, he is in a position to give an explanation for the same.

This position was early taken by Thales of Miletus, a contemporary of Solon, who, as has been noted, conceived the primeval cause of all things to be water, because he so reasoned that the seed and nourishment of all things is dependent on moisture, and as warmth is here developed from the same source,

the effect is that all things are compactly held together; whereas, he claimed, the inflexible objects are lifeless.

It is at this point that Aristotle begins his history of philosophy, declaring that after Thales, Anaximenes conceived the idea that the element or foundation of nature is air or ether, that our souls are atmospheric because all life is dependent on breathing, and the world is enveloped in ether. It is thus out of the condensing of air that he explains the phenomena of rain, snow and earthquakes; the vari-colored rainbow he explains as the sun's rays falling across the condensing air or cloud.

The modern exponent of this theory is the British scientist, Sir Oliver Lodge, who recently declared that "ether is greater than matter, and this will be an accepted scientific fact within the next ten or fifteen years. But the ether of space is a substantial reality, with extraordinarily perfect properties, with enormous energy, a constitution which we must discover, and a substantiality more impressive than that of matter, for matter is made of ether."

As novel as all these speculations may appear, there is however to be noticed the philosophical mind proceeding from a certain principle or premise, dependent thereon, and binding every observation. Greek philosophy therefore begins with this purpose, to explain, dependent on the said principle, the manifoldness of the bodies and phenomena.

Certainly already here is seen the veiled question of a first cause, a Being Absolute, the Creator of all things. The attempt which here underlies this unexpressed supposition of a unity within a multiplicity of things, within illimitable and manifold phenomena, testifies to a true and deep reasoning power.

An experiment proceeding from this supposition, eventually led to a deeper and wider exploration of nature, which, as these inquiries developed in their totality, became the first part of philosophy, called physics by the Greeks, which now with us, excepting in a much wider sense, belongs to natural science.

Aristotle is clear here with the fact that physics first went out

from geology, which comprised not only what we now understand by that term, but to it also belonged physiology, mineralogy, botany, zoology, astronomy and mathematics; this last science however, Pythagoras lifted to an integral element in philosophy. Even Greek theology formed a part in their physics, for, their knowledge of the gods came from their observation of nature and thus the soul of the world and the firmament was taken to mean so many different systems of divinity.

Long previous to the conclusion of this first part through Plato and Aristotle, there is seen the beginning of the second epoch of Greek philosophy, namely the Dialectic, particularly developed by the Sophists. Dialectics first meant the art of disputation, in which the Athenians became adepts with much pride: this art then led to the proper use of the laws of language, grammar and logic, to which was added metaphysics in its dealing with the principles of human knowledge, rhetoric and poetry.

Greek philosophy in its influence upon its votaries raises itself in its third main division exclusively to an ethical platform, which comprised not only what we now understand by morals, but in a sensible way included politics, or the science of arrangement, administration and government of the State, because in the State ethics first came to its peculiar development.

The father of this new departure was Socrates, whose inspired wisdom made the nearest approach to the divine morality of the Gospel, thus making him the most original of all the philosophers. Declining to be initiated into the mysteries of the religion of the Greeks, he was regarded as the representative of a widespread rationalistic movement; yet he referred the people to the oracles in matters of religion, recommended divination, and advised the worship of the gods according to the laws of the country.

Socrates endeavored by his moral sayings to engage those he conversed with not only to abstain from things impure, unjust and base when they were seen of men, but even when they were in solitude, as being persuaded that none of their actions can be concealed from the gods. In many of his teachings we notice

that he uses the term 'God' instead of a plurality of gods, as on occasion he tried to bring men to a right sense of God and Providence and the honorable and just worship due to the Divinity, as the first and most universal law of nature. Naturally in his conception of the Divine Being, calling him Zeus or by any other name, he of necessity remained indefinite.

Also his discourses on the immortality of the soul and a future life or state of happiness were entirely new to the pagan mind, which teaching he often represents as of greatest importance to the cause of virtue, and confines its understanding principally to those who had made much progress in wisdom. None of his disciples, except Plato, dared deal with so sublime a doctrine; here Socrates outreached them all, and in this he planted the zenith of all moral philosophy.

Thus with the Greeks everything worthy of human thought and research belonged to philosophy; but, in order to know how, and by what means the votaries of these great minds and systems were influenced and carried forward their ideas and ideals, it is necessary to understand their method of reasoning. In order to appreciate their contribution to the world of knowledge a few intimations in reference to the fundamental principle or idea of philosophy may suffice.

It is impossible in a single sentence to set forth what it means to think. The shortest and best answer may be learned by the science of logic, wherein we come to know what a conception or an idea really is, form a right judgment and conclusion, then only in the sense of philosophy can a proper understanding be reached. Philosophy demands a true and intensive course of thought; but, not all thinking may be termed philosophy. Thinking, in its broadest sense is that peculiar activity of the human mind which is as involuntarily and unconsciously performed as seeing, hearing and breathing. Right thinking has been defined as the spiritual respiration of the mind, which is as necessary to it as the regular usage of the nostrils for the working of the lungs.

Every rational human being begins to think from the time when consciousness appears until it disappears. Minds of men, however, are differentiated according to the nature and method of thought, right or wrong, clear or not clear, good or evil, great or small ideas; setting them apart from other creatures. In order then that this broad and seemingly unlimited idea be understood, it is necessary to remind ourselves of the main functions and expressions exercised every moment by the mind. All reasoning exhibits itself therein:—1) When we take an impression on the sensitive plate of the mind, either by hearing or learning; 2) When we give something of ourselves, or communicate or teach others; and, 3) Between these preceding two functions, there is the possession of something which is characterized "to know," or knowledge which is relative. All this has reference to general reasoning.

But, over and above this general and natural method of reasoning, which is practiced involuntarily and somewhat unconsciously, there is possible nevertheless, a voluntary, conscious, determined and often strained method, yet ordered and systematic, which proceeds as already cited, from a given principle or premise, to which it is relative, and then binds all the different observations with that leading thought. The difference is simply this, that while general thinking is directed mainly toward outward appearances, the philosophical mind takes hold on what is within a given object, which with the senses alone cannot be perceived.

This inward, discernable essence of a thing is then the conception or the idea of the thing conveyed to the mind. The idea is the discerned thing. To seek this and to proceed in the operation of intensive concentration, is reasoning, in a narrowing, focussing sense, which then becomes synonymous with philosophizing. Again, philosophical reasoning is differentiated from general thinking in that it is directed toward itself and making itself the object of action; in reality it is a reasoning upon reason, even as philosophy was thus strikingly defined by the ancient

sages, which therefore makes it the highest grade of accomplishment, the termination of all thought, the first of all the sciences, without which all science would be impossible.

Thus the object-matter of philosophy may be distinguished as pertaining to God, or nature, or man. Underlying all inquiries into any of these departments, there is a so-called first philosophy, which seeks to ascertain the grounds or principles of knowledge and the causes of all things. Hence all philosophy has been defined to be the science of causes and principles. It is the investigation of those principles on which all knowledge and all being ultimately rest.

Upon this basis Socrates claimed that the true philosopher must make clear, according to the laws of logic, what is the ultimate end of striving, or, what is the highest good, and be able to give a definition to the meaning of these predicates so that men may become familiar with them and regulate their characters from the foundation of such principles. He asserted, in which assertion Plato, Aristotle, the Stoics and Epicureans all concurred, that there is no virtue without knowledge, in fact that virtue is a form of reason, that only such as possessed true knowledge and therefore virtue, were capable of governing the State, that either kings must become wise men, or wise men kings. He declared that it is only when men in this way come to know themselves that they can reach perfection, when they learn to put into practice the three cardinal virtues of wisdom, courage and self-control, that they can achieve justice, happiness and perfection as natural beings in this life, thereby establishing the fact that they are the handiwork of an all-wise and beneficent Creator.

Plato here naturally and in accord with his master proceeded to establish the principle of an "Idea of the Good," claiming this as the ultimate goal of our intellectual endeavor, which is revealed as we follow the argument whithersoever it leads, ultimately coming back to ourselves. He thus defines the intellectual soul as having been created by an intellectual God, as

His highest human product, and that no State or society of men can exist happily or successfully unless placed in the hands of philosophers.

The principles which influenced Aristotle, who, following Plato, became the most elaborate of the Grecian philosophers, begin with his statement that "every thing which moves must have an immovable mover, the first principle of motion, subsisting as a properly producing principle, and as eternally motive." With this declaration it is recognized that he leaned toward the Atomists, and this, as the most popular theory, was held more or less by destructive critics down the ages until the present, until it became a mania with Friedrich Wilhelm Nietzsche, (1844-1900), who applied the same to ethics with the object of developing the so-called "superman."

Ethically, Aristotle dealt as Socrates and Plato preceding him, with "The Highest Good," claiming that it is a particular excellence of the soul of man, which like all organic being possesses sensation and desire, but that it alone can reason. As the crown of creation in the possession of reason, man's peculiar function as a good man is virtue, the ultimate basis of knowledge and being.

It is in this way that the Greek mind, through the interpretation and influence of its votaries, "met the Socratic demand for a science of the good. They take into account the place of man in the cosmos, and then attempt to define his idea, that is, his natural and divine purpose, and to show how he may realize this purpose. The conception of the perfect man which they advance, essentially resembles the popular Greek ideal." (Paulsen, "System of Ethics," p. 53).

3). THE VARIOUS SCHOOLS OF GREEK PHILOSOPHY AND WHAT THEY STOOD FOR.

The modern school claims its development from the foundation of the various systems of reflective thought of the early Greeks, wherein is distinguished the poetic-mythical-religious way of explaining the problems of the universe and the ex-

periences of life, and, the method which uses reason to find the ultimate bases of knowledge and being, which (latter) also bore two characteristics, namely, beauty of form in expression, and freedom from the conventional on the one hand, and on the other freedom from the superstitious and monstrous. It is of utmost importance to be acquainted with the several systems of thought or philosophy, in order to focus the light of our general subject upon them.

The philosophers belonging to the Ionic School, often designated as the colony of Miletus, are Thales, Anaximander, Anaximenes and Anaxagoras. Thales of Miletus, (640-546, B. C.), a Greek physical philosopher, was the first to reasonably present and explain nature by giving attention to water, from which as a principle, all things emanated and to which all things returned. How this was explained cannot now be conjectured. In his teaching there is traceable doubtfully the recognition of a personal and superintending deity. He founded Greek astronomy and philosophy and the science of abstract geometry. Speculative reasoning is here unknown. No record of his works can be found excepting as he is referred to by later writers; but, upon the basis of philosophical knowledge he is numbered among the seven wise men of Greece. Much has been falsely attributed to him which is merely interpolated and unauthorized matter, although he always will be looked upon as the first philosopher.

Anaximander, (610-546, B. C.), a disciple of Thales, was the first teacher of philosophy in the public schools, giving attention to the infinite as the principle and element of being, distinct from the elements and matter as such, or better, the unbounded eternal indeterminate. This theory has given rise to no end of argument throughout the ages. He also claimed that the origin of the lower species of animals arose from the influence of the sun upon the slimy substance in the previous chaotic condition of the world, containing seed, whilst human beings developed from fish. These principles are evidently evolutionistic and similar to Darwinianism.

Anaximines, the third in the series of the Ionian philosophers, living a little later than Anaximander, sought to prove the infinite as air, which divided is fire, and condensed—wind, then a cloud, then water, earth and minerals, from which other things are produced. Little, further than his theory, is known of him.

Anaxagoras of Clazomenae, (500-428, B. C.), is considered the most illustrious philosopher of this period, and even regarded as the father of modern science. He taught the eternity of matter and the constitution of things as resulting from the combination of ultimate elements under the control of a supreme intelligence. He came to Athens in the year 480 B. C., where he labored for thirty years, numbering among his pupils Pericles, Socrates and Euripides. He abandoned the ideas of his predecessors and, instead of regarding some elementary form or matter as the origin of things, he conceived a supreme mind or intelligence distinct from the visible world to have imparted form and order to the chaos of nature. On account of this innovation he was indicted for his impiety.

In the Ionic School it is noticeable that some philosophers assume prior while others adopt posterior principles; one appeals to reason, the other to sense, with little general difference. Reducing these four systems of this school to a conclusion, we find the universal nature seeking its being, which it ultimately finds only in itself as matter and perhaps some intimations as to the derivation of the elements out of primitive matter. The mind of man alone could penetrate no further to seek the object of its search.

The second school of philosophy was the Eleatic, founded in Elea, a Greek colony on the south-western coast of Italy by Xenophenes of Colophon, (538-500, B. C.), who was forced to leave his native land on account of the Persian wars. He arose in opposition to the teaching of the naturalist Heraclitus of Ephesus, (535-475, B. C.), who, in accordance with the Ionic school regarded all things as resulting from a single primitive essence which he termed "fire," from which all things originated and to which all things returned; also that the processes of

change are presided over by divine law or universal reason. Xenophenes his opponent was a traveling poet and philosopher, teaching the whole of nature to be God. His school became famous through his pupils Zeno of Elea, Melissus of Samos, and Parmenides, who reasoned from the principle of their master that the Absolute or Pure Being was the only real existence, and that all phenomena were unreal, in opposition to the denial of all being according to Heraclitus. The changeful world of the senses is an illusion for the Eleatics, just as the substantial world of the senses is an illusion for Heraclitus. Each as so often happens had grasped a great half-truth. Plato later recognizing this, attempted to reconcile the ideas of being and becoming, or absolute existence and phenomena.

The third school of philosophy was the Pythagorean, founded by Pythagoras, a native of Samos, born about the year 580 B. C., who very early received instruction in the Ionian school, but spent the latter part of his life in southern Italy, where he became the leader of a religious revival. Aside from Thales, he is considered the founder of the science of geometry, and the discoverer of the musical octave. He had a large following both because of his philosophy and his new religion of affectionate morality and piety.

Pythagoras taught that all things came from matter and form in perfect harmony and symmetry, strictly mathematical; that all the elements, fire, air, earth and water were made up of atomic plane figures; in other words, that numbers from 1-10 govern all things, as 1. bound, or the infinite; 2. the odd and even; 3. one or many; 4. right or left; 5. male or female; 6. rest or motion; 7. straight or curved; 8. light and darkness; 9. good or evil; 10. square or oblong; which together he called the ten coordinations. The fact which he tried to substantiate is that the whole universe is a mathematical problem; that all things go back to numbers, degrees and measurements.

His system was later degenerated by the Pythagoreans into a superstitious mysticism, and particularly his recognition of the

immortality of the soul and of rewards and punishment after death into a coarse, erratic, and morally judicial evolution, that is, the transmigration of souls from body to body whether man or beast, which perhaps was adopted from the Hindoo philosophy. Pythagoras was more of a religious teacher than a philosopher, for he claimed it his duty by divine commission to reveal a purer mode of life.

The fourth school of philosophy was the Socratic, as founded by Socrates, (470-399, B. C.), who wrote nothing himself, but whose doctrines are preserved in the writings of Xenophon and Plato. Through the new method of dialectics he introduced his disputations, himself assuming the attitude of a learner, and leading his pupils from point to point, he gradually developed a recognition of their own ideas as true or false or until they involved themselves in self-contradiction or ridiculous absurdity, thus claiming that men must first be conscious of their ignorance before becoming wise.

The central teaching of his moral philosophy, which with him now divorces itself from the natural or physical philosophy of the former schools, is identified with virtue and knowledge, holding that true knowledge can only be attained by a clear perception of what is true and good, which he conceived to be the chief end. In his plain and familiar manner of instruction he meddled little with the speculations of the philosophers about gods and the cosmological nature of things, yet he speaks clearly of the blessings of Providence to whom divine worship is due, but it is mortifying that a person of so great understanding should send men to what was then called divination and the consideration of the oracles of the gods in order to know the Divine Will. According to Xenophon, he incessantly discussed human affairs in their relationship to righteousness, investigating—What is piety? What is impiety? What is the honorable and the base? What is the just and the unjust? Men who knew and practiced these principles he accounted good and honorable; men that were ignorant of them he classed as slaves.

His theory of virtue consisted in knowledge; to do right is the only road to happiness; as all men seek happiness it is their duty to rise from ignorance to knowledge. It is thus that his influence affected the Grecian speculative intellectual world, never since paralleled.

During the last eight years of the career of Socrates, Plato became his foremost pupil, thoroughly conversant with his system of dialectics and ethics. Long after the death of his master, he returned from a journey to other countries and at Athens began publicly to teach in the Academia, a beautiful enclosure or garden on the outskirts, over the entrance of which were inscribed the words, "NO ONE IGNORANT OF PHILOSOPHY MAY ENTER HERE," and where he gathered together a large number of distinguished followers.

As a voluminous writer upon many and varied subjects he is claimed to be only the mouth-piece to hand down to posterity the intelligence expressed by his master. Yet Plato became a great social missionary and preacher of virtue. Knowledge with him did not mean mere speculation, but wisdom, and wisdom meant wise action, and wise action, virtue. The principles of his philosophy are, the Cause or Mover, Matter and Form; or, Cause and Matter. In many respects his teachings are similar to those of the school of Pythogoras and Parmenides.

Ethically, Plato sets forth love and beauty with acute analysis. He made both moral instructors in order to power, so that indulgence in these instead of selfishness, is a part of one's lawful education, fitting him for a better discharge of his duties; and the power to do good is to be measured by the amount that he has in him as the result of the education which he has received by reason of these things. It is on this basis that he also claimed that human activity finds its sure foundation in human insight. He applied this particular principle with endless fertility to all departments of experience, to morality, to social relations, to religion, to science, and to the destiny of the individual.

And perhaps often reminded of the last hours of Socrates while discoursing upon his departure, it is no wonder that he so graphically sets forth the immortality of the soul, unsurpassed by any pagan composition. His works were admired by the Church Fathers as one who came in the fulness of time and destined to prepare the heathen mind for the coming of the Redeemer of the world, for no other thinker ever exerted so much power to vivify and unite the select minds of the ages.

Although Plato may be termed the foremost scholar of the Socratic school, Aristotle must now be looked upon as his worthy successor. Of all the sages of antiquity Aristotle stands forth as the loftiest in intellect, and his philosophy, though cold, is regarded as the best adapted to the practical nature of mankind preceding the birth of Jesus Christ. He is the genius of the minds of men, presenting to the world every branch of knowledge, dealing with natural, moral and political philosophy, history, rhetoric and logic.

In all his works Aristotle observes human nature and the external world, in which he never neglects the noble and the beautiful. While Plato defined an intellectual God, Aristotle claimed that "every thing which moves must have an immovable mover, the first principle of motion, subsisting as a properly producing principle, and as eternally motive." As with Socrates and Plato before him, he mentions it as an ancient tradition that the stars are gods, and that the representation of gods in the forms of men and the lower animals was added later, and denied that Providence extends its care to anything below the moon. His is a strongly pronounced dualistic philosophy; matter and form, God and the world are distinct though inseparable existences; God is an act rather than a will, a process and not a person. Though no human mind is perfect, be it ever so brilliant; whether true or false in its conclusions, it must nevertheless be allowed that the Aristotelian philosophy has inspired the greatest systems of phil-

osophy and education, remaining a vitalizing force in religion and metaphysics to the end of time.

A fifth school of philosophy was Epicureanism, as taught and founded by Epicurus, born at Samos, 341, B. C., who assumed pleasure to be the highest good. In the beginning he had a very large following, but eventually his theory of mental pleasure became misconstrued, and never as intended. They abused his love of virtue for its own sake because they had not sufficient elevation of mind to follow him intimately and intensively. In the year 306, B. C., he established at Athens a garden for the purpose of lecturing on his system, from which circumstance his followers were called "the philosophers of the garden," which they turned into selfishness and pleasure. This school more than any other, has grown by leaps and bounds. As has been said, "more belong to the philosophers of the garden of selfishness and pleasure than to the garden of Gethsemane, of self-denial." Epicureanism means extreme selfishness.

Finally came Stoicism, which left a more marked development of culture upon the Greek and Roman mind than Epicureanism. This school was founded by Zeno of Cittium, (350-258, B. C.), a pupil of the Cynics, and continued after the death of Cleanthes, quoted by the Apostle Paul in his famous Mars' Hill address before the Athenian philosophers: "For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also His offspring." (Acts 17:28).

Stoicism became a religion with the Romans as represented in Epictetus, Seneca and Marcus Aurelius, for ethically, as with the Greeks, they sought to produce the wise man, by which they meant, one who should be independent of the passions and circumstances of life, dependent wholly upon the conception and working of conscience, which view later played such an important part in the history of ethics. This school peculiarly prepared the way for Christianity in the fulness of time to step upon the platform of religion and philosophy because of their so-called stoical dependence on the inner light, at a time when civilization was at

its lowest ebb. Insisting stubbornly on the independence of the individual from outward circumstances, and thinking themselves wise, they thereby proved their weakness and incapacity, which necessitated a new religion and a new philosophy to save the world from moral and spiritual ruin.

Thus we find that the various schools which have flourished throughout the Grecian intellectual world, and also including those that followed, for all are based on these in one form or another, "may be divided into two main classes, namely theistic and atheistic. The former class embraces all philosophic systems which assume a god of some sort as the originator and sustainer of the universe. It may be remarked in passing that theistic philosophies are more dangerous to human-kind than the atheistic class, for the reason that the former are well calculated to ensnare those who, by nature of training, have a repugnance to atheism. We need here pay no attention to atheistic philosophy for the reason that it is quite out of favor at the present day, and shows no sign of ever recovering a respectable status.

"Confining our attention therefore to theistic philosophies, we find several classes of these, namely dualistic and pantheistic. Dualism is the name which philosophers have been pleased to bestow upon those systems which maintain that God, or the first cause, created the universe as an act of his will, and has an existence distinct and apart from it. These systems are called dualistic because they count God as *one* entity, and the universe or creation as *another* entity, thus making two entities.

"Pantheism on the other hand, maintains that God and the universe are one being. There are several varieties of pantheism which have many followers even among living philosophers, such as monism and pluralism. Monism is that variety of pantheism which is most in favor at the present day. This system assumes as the basis of reality an "absolute" or "all-knower," a monstrosity which comprehends in its vast being all things and all their relations and activities. Monism, therefore, asserts that there is but one entity. God has no existence apart from the

universe, and never had. The latter is, therefore, eternal, and there has been no creation.

"It is a remarkable and highly significant fact that the basic principle of this ruling philosophy of our day is also the basic principle of the rapidly rising religio-economic system of socialism. For socialism is grounded upon the proposition that man is originally and essentially one with God and with the universe. From this strange agreement—this strange meeting of extremes —far reaching results may be expected." (Mauro, Fundamentals, vol. 4, chap. 5, p. 91-92).

In the different positions taken then by the ancient schools which so peculiarly have influenced the thought of the ages, as evidenced by the preceding quotations, we find that all of them, more or less expressed principles according to their light, and it is possible that people were helped by them in their general practice. It cannot however be truthfully said, as so often asserted, that the purer and noblest thoughts as expressed by them were merely "reasoned truth," for it is evident that many of their sages journeyed afar, and it is possible that they came into contact with other nations, particularly Israel, and from them and their traditions learned what had been revealed from God.

Nor can it be claimed that any one of them set forth a complete system of moral philosophy, and many of them were hopelessly wrong in principle and practice, especially where sensual pleasure was a common error, contradicting the very principle of knowledge which is virtue, according to the best of their teaching. Although the natural mind of man cannot receive the things of the Spirit of God, because they are spiritually discerned, it is nevertheless evident that God most wonderfully endowed the Greek mind with analytical powers beyond its general capacity, and what it achieved or set forth through intelligence proves that He had a divine purpose through the Greek schools then and now.

4.) THE CHARACTER OF EACH OF THE GREAT LEADERS OF THOUGHT IN ANCIENT ATHENS.

"He said: 'But who are the true philosophers?'
'Those,' I said, 'who are lovers of the vision of truth!"
(Plato's Repub., Jowett, vol. 5, p. 475).

According to Plato's own answer there can only be three of these of importance, who though mortal and therefore imperfect, must nevertheless be regarded as peers among the characters of men in ancient Athens; namely, Socrates, Plato and Aristotle.

The most celebrated philosopher, Socrates, was born in Athens in the year 469, B. C. His father, Sophroniscus, was a sculptor, which profession the son followed for some time. His physical constitution was very robust, enabling him to endure the hardest military service. As a young man he frequented the society of the physical philosopher Anaxagoras and his disciple Archelaus. He married Xanthippe, to whom three sons were born, and whose name is proverbial as a conjugal scold. He was prominent for some years in several wars and perhaps not until the year 406, B. C., is he seen to enter political life. Believing himself endowed with a divine mission, he claims to have heard admonitions of restraint from time to time, these perhaps referring to his conscience.

Early in the morning he is known to have visited regularly the gymnasia, while afternoons he sought the crowds in the market place and always had a large following, teaching orally exclusively, for no writings of his are in evidence, using a scrutinizing method of cross-examination. As characterized in Xenophon's Memorabilia and Plato's Dialogues, in which he is generally the interlocutor, he taught that life and teaching are inseparable, believing that a thorough progress of society and the State depended on the education of the young, to which doctrine he adhered until the end, to the detriment of family life perhaps, because nowhere does he seem to give much attention to women and children, possibly on account of a Xanthippe within his own household.

As a practical sage and moral philosopher Socrates is everywhere depicted in glowing terms by all his biographers. Xenophon says of him that "he was so pious that he did nothing without the advice of the gods; so righteous, that he was careful to insult no one in the least, so lording over himself, that he never chose his own comfort in preference to what was right and good, so wise that in his decision between good and evil he never went wrong; the best and happiest person possible."

In his Symposium, Plato describes the disorderly arrival of Alcibiades, who is half intoxicated, but proceeds to eulogize Socrates in inimitable words and in the presence of his master: "I have heard Pericles and other great orators, but though I thought that they spoke well, my soul was not stirred. But this man brought me to such a pass that I have felt as if I hardly could endure the life which I am leading. He makes me confess that I ought not to live as I do, neglecting the wants of my soul and busying myself with the concerns of the Athenians. He is the only person who ever made me feel ashamed of myself.

"He and I went on the expedition to Potidaea; there we messed together, and I had the opportunity of observing his extraordinary power of sustaining fatigue and going without food when our supplies were intercepted at any place, as will happen with any army. In the faculty of endurance he was superior, not only to me, but to every body; there was no one to compare with him.

"Yet, at a festival, he was the only person who had any real powers of enjoyment, and, though not willing to drink, he could, if compelled, beat us all at that, and the most wonderful thing of all was that no human being had ever seen Socrates intoxicated; and that, if I am not mistaken, will soon be tested. His endurance of cold was also surprising. There was a severe frost, for the winter in that region was really tremendous, and every body else either remained indoors, or, if they went out, had no end of clothing, and were well shod, and had their feet swathed in felts and fleeces: in the midst of this Socrates, with his bare feet on the ice, and in his ordinary dress, marched bet-

ter than any of the other soldiers who had their shoes on, and they looked daggers at him because he seemed to despise them. He who pierces the mask and sees what is within, will find his words most divine, abounding in fair examples of virtue, extending to the whole duty of a good and honorable man. This, friends, is my praise of Socrates."

This is but one instance of the high regard held for him by one of his pupils, yet it represents the acclaim of innumerable minds in every age who have looked upon him as the genius of moral philosophy, with a character and intellect at the head of his class. His fame, however, begins to wane when Aristophanes, in his "The Clouds" jealously and unjustly charges him with sophistry, and increasing numbers accuse him of impiety in not worshipping the gods, and for corrupting the morals of young men. He makes no defense expecting to be freed from the charge. Yet he was condemned to death.

During thirty days in prison he conversed along the lines of his teachings with his loyal and intimate friends. On the last day, in the year 399, B. C., he discoursed on the immortality of the soul, when with virtual self-immolation as the conjoint root of the cynic and the stoic, he drank the poison cup of hemlock, a species of cicuta, while his friends watched him gradually die. Thus perished the most original and greatest of Grecian philosophers. What a pathetic ending to that matchless pagan life!

Next in order, Plato now steps to the platform. Desiring to get a correct view of his character, there is needed a shifting of our focus to survey aright, as his is an entirely different personality from that of Socrates, although they possess and present so much in common. Born at Athens in the year 427, B. C., of royal blood, at twenty he began his career as a poet, but after eight years as a pupil of Socrates he turned his attention toward the teaching of philosophy. At the close of the life of his master, and after many and long pilgrimages to other countries, he was sought as a teacher by Dionysius the younger, of Syracuse, who desired to be a warm friend of literature and gain distinc-

tion by literary composition. During the revolution which followed his entrance upon his duties, Plato was sold as a slave, but soon regained his freedom, and he returned to Athens when about forty years of age, where he began to teach philosophy in the Academia, which he bought for this purpose.

He is the foremost philosophical writer of his age. The critics disagree as to the genuineness of many works attributed to him. Authentic are declared: the Republic—with the Timaeus—the Laws, the Symposium or Banquet, the Phaedrus, the Gorgias, the Theaetetus, the Protagoras, the Parmenides; a group of five pieces on the death of Socrates: the Euthyphrus, the Apology, the Crito, and the Phaedo. In all of these writings it is evident as with Socrates preceding him, and whose doctrines he improves, that philosophy did not mean mere speculation, but wisdom, which meant wise action and then virtue. From this standpoint his school endeavored to set forth sound-mindedness which should lead to justice.

For his time there seems to have been a great need for his position as a reformer, for the following fable depicts clearly the lamentable standard of morals that prevailed, which he uses as an illustration in his "The Republic": "The liberty which we are supposing may be most conveniently given to them in the form of such a power as is said to have been possessed by Gyges, according to tradition, the ancestor of Croesus, the Lydian. For Gyges was a shepherd and servant of the king of Lydia, and while he was in the field, there was a storm and earthquake, which made an opening in the earth at the place where he was feeding his flock.

"He was amazed at the sight, and descended into the opening, where among other marvels, he beheld a hollow brazen horse, having doors, at which he stooping and looking in, he saw a dead body, of stature, as appeared to him, more than human, and having nothing on but a gold ring: this he took from the finger of the dead, and reascended out of the opening. Now the shepherds met together, according to custom, that they might

send their monthly report concerning the flock to the king; and into this assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collect of the ring toward the inner side of the hand, when instantly he became invisible, and the others began to speak of him as if he were no longer there.

"He was astonished at this, and again touching the ring he turned the collect outward and reappeared; thereupon he made trials of the ring, and always with the same result: when he turned the collect inward he became invisible, when outward he reappeared. Perceiving this, he immediately contrived to be chosen messenger to the court, where he no sooner arrived than he seduced the queen, and with her help conspired against the king, and slew him, and took the kingdom.

"Suppose now there were two such magic rings, and the just put on one of them, and the unjust the other; no man is of such adamantine temper that he would stand fast in justice,—that is what they think. No man would dare to be honest when he could safely take what he liked out of the market, or go into houses and lie with any one at his pleasure, or kill or release from prison whom he would, and in all respects be like a god among men. Then the actions of the just would be as the actions of the unjust, just or unjust would arrive at last at the same goal.

"And this is surely a great proof that a man is just; not willingly or because he thinks that justice is any good to him individually, but of necessity, for wherever any one thinks that he can safely be unjust, there he is unjust. For all men believe in their hearts that injustice is far more profitable to the individual than justice, and he who takes this line of argument will say that they are right. For if you could imagine any one having such a power, and never doing any wrong or touching what was another's, he would be thought by the lookers on to be a most wretched idiot, although they would praise him to one another's faces, and keep up appearances with one another from fear that they too might be sufferers of injustice."

It is against this state of society that such men arose to defend sound-mindedness and justice, wherewith Plato stands forth as a preacher of righteousness, according to the light which possessed him. Although his doctrines were too recondite for the popular ear, and few attending his lectures, yet if Zeus could moralize, he surely would have spoken as Plato did, who at his death in the year 347, B. C., and in his eightieth year, transferred his school to his followers, of which Aristotle later became the leading figure.

Of all the systems of philosophy of antiquity, that of Aristotle seems best adapted to the minds and requirements of men then living, because of its concreteness and therefore practicability. He was born at Stagira, a seaport town of Chalcidice, in the year 384, B. C. Early losing his parents by death, he journeyed to Athens, where he became "the intellect" of the school of Plato. After twenty years residence here he accepted an invitation from Philip of Macedon to instruct his son Alexander, to whom he gave seven years of his life, when again he returned, the Athenians giving him the Lyceum, where for thirteen years he delivered his famous lectures. Mornings he tutored a select and older class of students, in the afternoons a much wider circle.

It is said that he wrote from four hundred to a thousand dissertations. Possibly the story of Strabo concerning the destruction of his numerous works in a cellar is mere fable. Parts of his writings have been edited, as cited traditionally, by his pupils, and thus transferred to posterity, which are declared to deal with every phase of knowledge known to man, and upon which modern education in science and morals greatly depends for further development.

His whole system of thought is founded upon a close observation of human nature and the outer world, seeking to express not only the practical things of life but also the true and noble in ethics. He was the most comprehensive genius the world has ever produced. His inimitable brain sought out God if happily he might find Him, and, from a metaphysical standpoint he

certainly came nearer to the solution of the problem of the Deity than any mortal being by reasoning ever achieved.

His view on this subject he sets forth in his "Metaphysics," where he deals with "The Existence and Attributes of the Deity," as follows: "The principle of life is inherent in the Deity; for the energy or active exercise of Mind constitutes life; and God constitutes this Energy; and essential Energy belongs to God as His best and everlasting Life. Now, our statement is this: That the Deity is a Being that is everlasting and most excellent in nature; so that with Deity, Life and Duration are uninterrupted and eternal; for this constitutes the very essence of God."

It is said that this doctrine brought on the charge of impiety, because thereby he neglected the worship of the Athenian gods, and he fled for his life "in order that the Athenians might not a second time sin against philosophy." He took the charge so to heart in all the intensity of its persecution, that it sent him to an early grave at Chalsis, in the year 322, B. C. In fact it meant the decline of the Grecian schools of philosophy, for gradually now the world plunged into such awful moral and spiritual darkness that all cheer and hope were lost, at a time, when—

"Careless seemed the great Avenger; history's pages but record
One death-grapple in the darkness, 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own."

CHAPTER X.

5). CAN THE DIVINE PURPOSE THEN BE RECOGNIZED IN THE INTELLECTUAL AWAKENING THAT PRECEDED THE APPEARANCE OF OUR SAVIOUR?

"In certain crises the mind of man, weary of that which is, reverts to its original powers, and from its own unbounded resources, begins anew its culture. The foundations of such crises are laid deep in the progress of humanity; they are dependent upon a long series of historical conditions, and therefore, they are rare. They never appear except in the fulness of time.

"Such a fulness of time modern philosophy required for its independence of thought, with all the originality of its foundations, remains in constant intercourse with all its historical presuppositions. It contradicts them in its first period, and sharpens this contradiction to a complete contrast; as it progresses, it inclines to them, and feels a kinship with them; and in its most recent period, it renews this antagonism and this relationship. Thus, modern philosophy always sustains a definite relation to the philosophy of ancient times, and never permits it to vanish from its horizon." (Fischer, Hist. Mod. Phil., p. 140).

Accordingly the Divine purpose seems to be to prove that the cultivation of reason and morals are laws in human nature, and to point the way in the crises which are inevitable, when men find themselves utterly helpless in their aspirations; "in Jesus Christ, who alone could solve the deepest and most difficult of this world's problems, man's salvation from the world. Jesus was the personal solution of this problem; He forms therefore the decisive crisis in the development of humanity, as Socrates was in the development of Greek consciousness. This comparison shows likewise the difference between the two. At this point in the history of humanity a spiritual renewing began. Before this was possible, it was necessary for the divine idea to be embodied in a person who restored and revealed the human archetype in Him-

self; then it was necessary for humanity to recognize this archetype as its own, and believe in the person Jesus Christ as the Saviour of the world. This faith in Jesus Christ forms the foundation and the principle of Christianity; it contains the problem which from that time occupied humanity, and out of which new problems are progressively developed." (Fischer, Ridpath Univ. Lit., vol. 10, p. 140).

If Jesus Christ "forms the decisive crisis in the development of humanity," it is historically evident that He stepped into the arena at a time when the world was prepared for His coming. And, truly the world was weary. It had tried to help itself during four thousand years and ignominiously failed. "Unless it please God to send some one to instruct us," said Socrates to his pupil Alcibiades, "do not hope ever to succeed in reforming the morals of men; the best course we can take, is to wait patiently; yes we must wait patiently until some one comes." (Jowett).

And what had been the sorrowful longing of Socrates, had become the wailing cry of the world. The moral condition of society just previous to the coming of Jesus Christ was most deplorable. There was universal unbelief; and still a longing to believe in something. There was universal inability to find any thing worthy of belief. Pilate's question, "What is truth?"—was an inquiry to which no answer seemed to come but its own tantalizing echo. "All religions are true"—the people said, "one is as good as another." "All religions are false,"—the philosophers answered, "one is no better than the other, solace yourselves with any, or all, poor fools, it makes no difference."

The oracles were silent. Plato forbade intemperance excepting at the feasts. Aristotle forbade lewd images excepting those of the gods and godesses. The usual worship was one of horrible uncleanness. The so-called golden age of the Jews, Greeks and Romans had reached past time, and the promised "Day-

spring from on High" delayed His appearance; and even pious hearts were heavy and the ages were sad.

"Such is the aspect of this shore:
'Tis Greece—but living Greece no more.
So coldly sweet, so deadly fair,
We start, for soul is wanting there.
Her's is the liveliness in death
That parts not quite with parting breath;
But beauty with that fearful bloom,
That hue which haunts it to the tomb,
Expression's last receding ray,
A gilded halo hovering round decay,
The farewell beam of Feeling past away.
Spark of that flame, perchance of heavenly birth,
Which gleams, but warms no more its cherished earth,
Clime of the unforgotten brave.
Whose land, from plain to mountain cave,
Was Freedom's shrine or Glory's grave.
Shrine of the mighty! can it be
That this is all remains of thee?" (Byron)

Ripe indeed was the period of His advent. The great clock of God, ticking slowly through the centuries, struck at the right hour, proving that "man's extremity is God's opportunity." When men confessed that they could not help themselves, then God came to their aid. As to Abraham there was a ram caught in the thicket fit for sacrifice, so to men, helpless and hopeless, God came, giving them exactly by revelation what they needed, sight of Him, brotherhood with Him, the Sacrifice Once for All; the Way, the Truth, and the Life.

History points to a golden milestone in the center of Rome, and it tells us that all the highways of the great empire radiated from it, and all petitioners traveled toward it. Thus also, and more so, can we say, that Jesus Christ, our Lord and Redeemer, is the Golden Mile Stone in the Kingdom of God. To it all human needs converge; from it all divine help proceeds. "I know men," declared the great Napoleon, "but I tell you Jesus Christ was not a man. Socrates died as a philosopher, but Jesus Christ died like a God." Verily He outgrows all human proportions. He is the Ideal of Perfection.

"The same can be said of no other being that ever lived, no

matter what was the extent of his genius, the order of his talents, or the fashion of their exercise. Plato is not the constant theme of philosophy, for there have been and are other philosophers that divide with him the honors. Aristotle is not the sole representative of logic, for there have been and are logicians that stand his peer. Napoleon does not monopolize the admiration of those that study the art of war, for there have been, and perhaps there are now, other military chieftains whose achievements are of so high an order that they command the admiration of all military men.

"And so in whatever sphere we find the great representative men of the world, we find that no one has been or is great enough to monopolize opinion and command universal homage. Whether you look at philosophy, poetry, music, science, art, or religion, you find that however great any actor has been, there have been other actors, both before and after, that divided fame with him, and had a common share in the applause and the remembrance of men. Only in respect of Jesus of Nazareth can it be said that one man had all, and was all, that one in His order could have and be. As a religionist, as a religious teacher, teaching in the twofold method of example and instruction both,—Jesus was opulent in gifts, so remarkable in manner and method, so magnificent in every class of equipment demanded by His mission, that He represented and represents all there was and all there is to be represented to the devout attention of mankind." (Murray).

And once again, there is to be seen here the vital difference between the followers of the lowly, incarnate God as recognized in Jesus Christ our Lord, and the followers of the sages, which is the difference between naturalism and revelation. One may be as beautiful as a Greek statue, gifted with genius, mannered like a prince, environed with all the luxuries of a palace, but, if within is an impure heart, an unscrupulous conscience, a perverted intellect, selfish and narrow motives, we declare such to be a whited sepulcher, and those who imitate them are blind.

But the divinely renewed heart, the new creature in Christ Jesus, with the life within the branch as it comes from the Vine, in quest of the noblest ideal, finds in Him the source of all right actions, of noble influences, truth, sincerity, love and light; proving that The Star in which the nations were to rejoice was not to shine from the salons of philosophism, but by way of revelation.

Therefore, a concluding survey of the great field of Greek philosophy will evidence the fact that "the affectionate morality and piety of a Pythagoras degenerated into the superstitious mysticism of the later Pythagoreans, and his immortality of the soul and of rewards and punishment after death, into a coarse metempsychosis. The clear and lofty Theism of Socrates, his recognition of virtue, and his perception of the true dignity of human nature, passed through Plato into the disputative skepticism of the Academy. The emphatic protest of the Eleatic school against a gross and materialistic polytheism, and its distinct consciousness of the unity and spiritual nature of God, became secularized in Parmenides, and atheistic in the skeptical sophistry of Zeno and the ascetic dualism of Empedocles. The idealistic philosophy of Plato, with its strong resemblance to revealed doctrine on the subject of God, the soul, sin and the other life, died in the probabilities and lax morality of minor philosophers. The philosophy of Aristotle, pure if cold, and elevating if selfish, ended in the materialistic atheism of a Strabo." (Garbett, Hom. Encl., p. 81).

Thus the age to which Jesus spoke had been experimenting upon existence without God. The earth glittered with the remnants of a magnificent civilization. Greek literature was rich with intellectual wealth. Art glowed with resplendent and deathless beauty. The Forum rang with echoes of a peerless eloquence. Yet the splendor of that age was but the glimmer of decay. Character touched bottom. Energy had gone. Vitality was spent. Dissolution had begun. Then Jesus spoke. The pulse of a new life began to beat. A soul sprang into being beneath the very ribs of death. The words of Jesus put an unspeakable value

upon the lowliest life at an hour when suicide was defended by the teachers of the day.

The words of Jesus clothed the slave with humanity in a day when slaves might be nailed to a cross at the mere whim of a master. They wreathed childhood with a tender grace in an hour when children were mere ciphers in the social sphere of the world. They hallowed womanhood with a dignity of beauty that is to this day unknown outside of Christianity.

Throughout the centuries, before and after that Voice was heard among men, there have been many wonderful words spoken, fire words that kindled noble enthusiasm; many thoughts have been uttered which have brought untold blessing; but nothing has ever entered the mind, or come from the lips, which could heal the sin diseased soul of man, as does the teaching of Jesus Christ our Lord.

When the heart is sore with sin, no speech is comforting and sweet, save that which tells of the Lamb of God that takes away the sin of the world. When we enter the solemn mystery of sorrow, and God gives us bread moistened with tears, there is no solace for our pain, save in the sympathy of Him who agonized in Gethsemane. When the portals of eternity are beginning to open, there will be no voices to support us save the voice of Him who was dead and is alive again, and who holds in His pierced hands the keys of death.

When we think of the teaching of Jesus, it seems as though the veil of the sky were becoming thin, and the glory from the eternal throne were streaming down upon us, and there were echoing in our ears the proclamation of long ago, "This is my beloved Son in whom I am well pleased; hear ye Him."

As we listen to Him, our consciences become keen of edge to sever between the false and the true, we become strong with power for endeavor and endurance, our minds become enriched with serene views of truth; and we come to live the life of those who know the joyful sound of the voice of God and walk all

the day in the light of His countenance. Yea, verily, "never man spake like this man."

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

SHALL JESUS FIND FAITH ON EARTH?

III.

ACCORDING TO THE PSYCHOLOGY OF RELIGION:

or,

SOME PSYCHOLOGICAL ASPECTS OF RELIGIOUS EXPERIENCE

CHAPTER XI.

The seven modern wonders as discerned by certain Cornell University professors some years ago, prompted Professor Charles Gray Shaw, of the University of New York, in a daily paper to suggest a list somewhat different from the one framed by those disciples of exteriority.

He presented them as follows: "The sense of selfhood, as it appears in the modern drama, especially that of Ibsen; the æsthetic revolt against science, as it appears in Nietzsche and the Symbolists; the principle of value in the economic and ethical significance; the social drama; music, especially the operas of Wagner; voluntaristic psychology, which has reformed rationalism; interior life, as this is brought out in psychology, and that in a way that psychology itself does not understand."

Professor Shaw's last wonder he sets forth in the acknowledgment that science is unable fully to apply her tests because the soul of man is a conception far beyond her realm, where experience alone dare speak with assurance. Nevertheless it is most interesting to note that modern science does not deny the existence of the soul, and because of this it becomes a new field of endeavor, wherein she must reverently, and perhaps more so than with any other problem, take off her shoes, treading on holy ground, if happily she may find the object of her quest.

That science would attempt this, is Professor Shaw's sixth modern wonder, which he terms "voluntaristic psychology, which

has reformed rationalism." Perhaps the latter clause is superficial, and it may be a mere conjecture to assert that the reformation of rationalism needed the world war to break its sway, which it held for more than one hundred years. Yet the first clause is permissible, where the several departments of creation are yielding their secrets to the search-light of science, proceeding to illuminate every nook and corner of the labyrinth of the natural and the spiritual world, in things physical, mental and spiritual. She searches for cause and effect, and where possible brings to light the new powers discovered that they may be placed at the disposal of mankind.

Somehow modern scientific investigation has now come to a place where it expresses the supposition that the soul is independent of the material limitations of the body, though manifesting its peculiar nature in one way or another through the body.

This is indeed a surprising concession, but it is similar to experimentation with ether and electricity, which actually have brought out no definite conceptions. Harnessing these forces to the advantage of mankind have not revealed what they are, for the direct demonstration of the one or the other, at least for the present, is impossible. They may be one and the same, or cause and effect. Just so science and even modern theology are groping in the dark as to what the soul really is.

It is not acceptable as some claim, that ether, electricity and the soul, are mere theoretical conceptions, resting only on inferences drawn from observation or dogma. There is no reason whatever, why the scientist cannot be impressed as much as any one else by the confession of Socrates, who condemned to death, said to his friends: "If the soul is immortal, then does she stand in want of care, not only during this period which we call life, but for all time, and we may well consider that there is terrible danger in neglecting her. If death indeed were an escape from all things, then were it a great gain to the wicked, for it would be a release from the body and from their own sin and from the soul at the same time; but now, as the soul proves to be immor-

tal, there is no other escape from evils to come, nor any other safety than in her attaining to the highest virtue and wisdom."

If this remarkable statement be accepted as coming from one whose soul asserted itself in the midst of pagan darkness, knowing no Saviour, no hope, no immortality with Christian assurance excepting as his faith was instinctive and perfectly natural; if science similarly and as a whole knows nothing of God, revelation or immortality, yet perceiving that natural laws must be similar in the spiritual world; and with Sir Oliver Lodge, recently asserting that his investigations with ether and electricity have proven to him the existence of the soul of man because of phenomena which he cannot deny; then science, if she desires, has a right to proceed in her experimentation, trying to establish a basis for belief, calling it the science of psychology, which though separated from other sciences, its method must naturally be introspective rather than objective.

Because of certain evidences in recent years we find philosophers and so-called specialists in psychology dealing with the nature of the soul of man from many angles, mainly evolution, indescriminately mixing this and that phenomenon, seeking to find its constitution exclusively for science. On this foundation, said Dr. D. Adam, "there is an almost earnest attempt in our day to realize inner strength through the cultivation of one's self, by the aid of the new psychology. There is an interesting literature growing up around the subject of personal enrichment through the recognition of psychological law. No one who understands it aright can fail to see a great deal of forgotten truth in this most interesting field, so far as it goes. My only objection to it is that it is subjective. It turns one's thoughts in upon self. It makes personal growth a matter of acute diagnosis, and introspection. And consequently it fails of its purpose."

The Christian student, on the other hand, broader in his conceptions, experienced in the revealed will and love of God by salvation through Jesus Christ in the inner man, awakened to a nobler consciousness, laboring to aspire with His strength, whose

"mortal lips, are touched with God's own truth's immortal fire"; or, as Professor Shaw declared, "in a way that psychology itself does not understand," reasons objectively, and considers the soul from experience, its moral conditions and possibilities.

CHAPTER XII.

1). THE NATURE AND ELEMENTS OF THE PSYCHIC LIFE; IMPORTANCE OF OUR INSTINCTIVE LIFE; NATURE OF OUR RELIGIOUS BELIEF.

Psychology as the term implies, is the teaching of the soul in all its powers, activities and possibilities. The student usually begins with the question, "What is the soul?" As with philosophy a satisfactory answer can only be reached from the study as a whole. The word "soul," originally, in the Greek, meant "the breath of life," and according to Homer, continued after life in the underworld enveloped in shadows. This vague idea reminds us of the speculations of the learned in all ages, as set forth most tritely by Sir John Davis:

"Some her chair up to the brain do carry;
Some sink it down into the stomach's heat;
Some place it in the root of life, the heart;
Some in the liver, fountain of the veins;
Some say, she's all in all, and all in every part;
Some say, she's not contain'd, but all contains.
Thus these great clerks their little wisdom show,
While with their doctrines they at hazard play,
Tossing their light opinions to and fro,
To mock the learn'd, as learn'd in this as they."

How well this illustrates modern "medical materialism," to which Professor William James, the eminent psychologist refers, when he says, "When they criticise our own exalted soul-flights by calling them 'nothing but expressions of our own organic disposition,' we feel outraged and hurt, for we know that, whatever be our organism's peculiarities, our mental states have their substantive value as revelations of the living truth; and we wish all this medical materialism could be made to hold its tongue. Nothing could be more stupid than to bar out phenomena from our notice merely because we are incapable of taking part in anything like them ourselves." (Varieties Rel. Exp., p. 13, 109).

As the soul has very often been claimed to be material, Cicero seems foremost in having entertained the idea that it was similar

to the body with harmonious members, though distinct from the body. Plato distinguished two constituent parts, the mortal and the immortal. The soul being connected with the body naturally would share its actions and changes. In so far as the soul is capable of eternal knowledge and truth, there must be something divine, which Plato terms reason. He also looked upon zeal as the intermediary member between body and soul.

Aristotle first declared the soul as the life principle of an organic body; in so far as we ascribe life to plants just so far do we give it soul; the body having only a nourishing soul, thereby grows and propagates itself. The soul of the brute has only the power of nourishment and propagation, together with a sense of feeling through which it discerns its likes and dislikes. The human soul not only nourishes and feels but thinks. The soul therefore is the foundation and dynamic power of all the activities of a human being, the principle of bodily and spiritual life.

This view places the soul in a position where it does not exist for itself alone but for the body as well. We cannot conceive of a soul except it be connected with the body. What is the relationship? Every observation is the same as the Greeks taught, that the soul is the governor or life principle of the body, that it has no particular habitation, penetrating every part and making the members what they are; for it is the soul that looks out of the eyes, hears through the ears, smells through the nostrils; is the dynamic power of the muscles without which the organs and members are lifeless. It is the unifying power by which the whole is bound together.

All life proceeds through organisms; all organisms consist of cells, the smallest and simplest elements of these are readily seen in the dissection of an organism, proving a living unity in a living plurality. In bringing this mechanism under closest scrutiny, we find that it does not consist of members so much as bodies which are outwardly brought together as a whole. This

mechanism must then be put in operation at will, and then again become immovable, as desired.

Thus far, the soul is the shaping, life giving and governing power of the human organism. Under this term we understand the cause of action, though the power itself may not be sensibly felt, yet the motion is evident. We must also not readily conclude that the soul steps into the body from without as it suddenly disappears in death. The body is what it is through the soul, working and appointing its development to the extent where it can be said that the body is the visible substance of the invisible soul; it is the product of the soul.

Consequently the soul is the primary element which exists as the life of the body. As such we stand before an astonishing phenomenon similar to all God's creation. As little as we can determine the soul's beginning, just so are we unable to discern the foundation of life. The sharpest reasoning must here confess that we stand before the inconceivable, where we can only know that it is an act of God worthy of admiration and praise. All the ingenuity of psychologists focussed upon life could not satisfactorily define it. All we may know is that it is something working from within.

Our observation can then only say that life is a motive power needing certain conditions for exertion, possessing the fountain of action, nourishing itself from this inner force, existing, moving and propagating itself accordingly. What more can be said than that this essence is the divine in all life, for it is God who works unceasingly in all His creatures, "in Whom we live and move and have our being."

Finite beings however, with their so-called knowledge, have dared to deny the Infinite, philosophically lifting tangible things to almighty power. It is thus that a materialistic atheism declares the soul merely as the effect of the body, as the product of living tissues. It claims the material atom immortal, that all life is but an attribute of the material, the soul an expression of the body.

On the other hand "spiritism," wrongly called "spiritualism," is directly opposed to materialism, laying no weight whatever on the visibility of things. Hiding its deluding and tricking satanic motives, it claims that the body is a prison house, wherein the soul is chained, ignoring the fact that the Divine Will created the body intending it the temple of the Holy Ghost; which is a nobler conception.

There are two fundamental activities of the soul which begin at birth and without which there is no life. The one is sensation, often termed feeling, and the other instinct, sometimes called desire, which is the basis of what we feel, hear, see, taste or smell. These are life processes of the soul. Sensation means the distinguishing between what is agreeable and disagreeable; instinct is the effort to attain the agreeable and warding off the disagreeable, sometimes discerning prematurely. It is the effectual working of sensation, and where the unity of both is seen.

Taken together, they form the one great fundamental basis of mankind, called receptivity; whilst instinct alone, is a striving from within outward, sometimes called the faculty of the will. The soul thus proves itself from the beginning as possessing the principle of feeling, perceiving and desiring. This sense perception is at the same time the spirit, the ability to discern, think and act consciously, whereby the soul becomes a free personality, wherein God's image is revealed.

Instinctively then man is a religious being, whether he believes in the Triune God or not. Savages have been discovered who seemingly had lost all credulity in gods, ghosts or demons. Nevertheless this does not mean that they had lost all capacity for God. Instinctively men have always believed in Him however low they may have fallen. With this peculiar faculty man stands alone upon the mountain-top searching through space for the Absolute. Socrates thus exclaimed, "I consider how I shall present my soul whole and undefiled before the Judge on that day. Renouncing the honors at which the world aims, I desire

only to know the truth, and to live as well as I can, and when the time comes, to die."

In whatever degree of intelligence men may have exerted themselves, from the savage barbarian to the civilized thinker, it is evident that they knew "the judgment of God," and that they were "a law unto themselves." "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out."

The soul of man then, is the principle of the body and the germ for the development of the larger life. Both are bound together in one indivisible unity, which explains the phenomenon that the soul is bound to the body and influences it until the body ceases to perform its functions. Thus to know, or knowledge, and the will are inseparable, we divided them only in thought, because we can in no other way distinguish them. We discern then only two fundamental faculties of the human soul, the receptive, or faculty of sensibility, and the reactionary, or power of the will.

On the relationship of these two fundamental powers then depend what are called the temperaments, whereby we understand the ruling disposition of a person. Since Hippocrates and Galenus, in the second century after Christ, we distinguish four temperaments: the sanguine, the melancholic, the phlegmatic and the choleric. In the sanguine, the receptive disposition predominates onesided; here is seen a susceptibility for most anything, a judgment formed from outward circumstances, serenity and gaiety, but also a deficiency in stability and concentration. Fickleness and thoughtlessness characterize this temperament, which predominates in childhood.

The reverse is seen in the reactionary disposition which rules onesided with the melancholic; its action is preeminently directed toward spiritual things. This peculiarity is found in the lack of susceptibility for the outer world, living only on inner, or spiritual things. It is the temperament of thinkers, philosophers, theologians, mystics, poets and artists. The tendency to withdraw from the world often tends toward dejectedness, and in

many instances suicide, where the individual has reached either the stage of agnosticism or insanity.

In the phlegmatic disposition is recognized one not easily aroused to feeling and action; cold, calm, sluggish; as the term implies, full of phlegm; not impressed, indifferent, selfish, which if allowed full reign, will end in catastrophe. Such men are as uncertain as a clogged weather-vane, having no appreciation of things unseen or eternal. Great men, intellectually, some of them; but, although they appear in the haunts of men, they are dead "at the top," "atrophied,"

> "The wretch of both worlds: for so mean a sum,
> First starved in this, then damned in that to come."

With the choleric temperament the receptive and reactionary powers are found in a high degree, receptive for most anything and evenly productive. It is the disposition of the world's few men who have labored successfully in the transformation of conditions for the better in history and society; prophets, apostles, reformers and statesmen. The temperaments cannot however be altogether fully recognized, for the natural disposition with individuals as with nations, through education, culture and experience, as well as through the power of the will, become very modified, and according to God's intent should be so modified. Here the understanding is a prime factor for self-control, the climatic stage in which our thinking powers develop themselves, whereby we attain knowledge.

The lowest rung of knowledge is the contemplation of an object attained by meditation through the five senses. In themselves the senses do not perceive, but the spirit through them attains knowledge. Under the senses we here understand bodily organs which animals altogether use to nourish themselves and hold the body intact. With man however they not only do this, but also take up impressions from the outer world, and the world beyond. Through the sense of touch we get an impression of feeling. The activity of this sense is mechanical, through which

we learn the attributes of certain objects, such as hardness, softness, roughness, smoothness, solidity, liquidity, whether things are cold, lukewarm or hot.

The activity of the tasting and smelling organs depend on a chemical process through which we assimilate certain objects. That which does not permit itself to be dissolved through saliva we cannot taste, and what cannot be reduced to an atmospheric condition we cannot smell; both senses are primarily needed for the nourishment of the body, and we therefore term them material senses, in contrast with the theoretical, as seeing and hearing, which are used to discern things dynamic. Both can only take up something through light and air. The senses then are the agencies through which every discernment from without enters the body as well as the soul; for, with the ear we take up sounds and the thoughts of others as they express them vocally, and with the eyes what is written. If something impresses the soul and body passively, that action is called feeling. It is not exactly the consciousness of something subjective nor objective. What is only in the feeling has not yet become an object of our thinking, concentration of the mind is first needed. Thus here again is seen the inseparable unity of all the powers of the soul. As long as I only feel a sensation I cannot speak of it, because I have not yet made it an object of thought; but, as soon as I conceive what it is in thought, concentration is active, for all the senses are focussed upon the object.

The disappearance of representations once held by the mind is termed "forgetting"; the return of forgotten representations, "remembrance." This then is designated as the power of representation; but as specific activities of the mind they are called imagination and memory.

Under imagination we understand the power of faculty whereby the mind creates pictures, ofttimes of things never seen, yet sensitive to the mind. Memory on the other hand is that power whereby signs, names and figures of objects or persons are pictured by the mind and formed into thoughts and words. To

memorize means the concentration of the mind on the retention or intended words, thoughts and objects for the purpose of holding them fast, achieved easiest when these in written form are ordered according to the rule of rhythm.

The productive power of imagination we term fancy or phantasy; it is a soul faculty peculiar to poets and artists through which they are enabled to picture in words or on canvas their inmost thoughts and give them sensible form. Here beauty is best illustrated, which is first created in the mind by phantasy. Beautiful we term that phenomenon which agreeably penetrates our spirits so that we understand and enjoy it. Three distinctions of the beautiful are evident: all things beautiful must be phenomena that are picturesque, conceivable and sensible. Poetry pictures in well sounding words and rhythm thoughts that were first idealized in the mind of the poet.

Plato claimed that the beautiful must be expressed in spiritual language, without which it can only be vain ostentation. The sensible and the spiritual accordingly must so intermingle that they cannot be distinguished one from another. It is a wrong conception to think the poet or artist received the thought spontaneously and then put it into sensible form in order to bring it into exhibition; where this is noticed, poetry and art are cold and inanimate. Yet it is peculiar to the poetic or artistic mind to create such forms in which the original and complete unity of body and soul are bound together.

The essential peculiarity of the beautiful is its direct working upon the mind. It pleases as soon as seen or heard though we may not immediately perceive the cause. The sensible in the beautiful then naturally turns toward the senses, and since these are intimately bound with the spiritual, our souls are stirred. A work of art must first be studied before it can be appreciated. The beauty of nature in which divine thoughts stand out before us physically must be considered in the same manner. The senses then are faculties with which we perceive the beautiful indirectly and without the interpretation of a logical understand-

ing. From this conception of the beautiful one can readily see the peculiar activity of the imagination and understanding. Imagination and memory are therefore closely related because they need each other for support, the former tending toward a conceivable object in view, whilst the latter is directed toward the abstract.

On the other hand, by understanding is meant the activity of the thinking mind which no longer is directed toward a picture or outward form of an object, but focussed upon its inner being, which cannot be perceived through the senses. When I take hold upon this inner thing or object with my mind I create thoughts; thoughts therefore are products of the mind directed toward the inner being of an object; this essence of things taken up in its whole determination we term conception or idea of a thing, and therefore define the understanding also as the ability to form ideas.

There is a vast difference between a representation and an idea. The child mind has a representation of a table; but a thorough development is necessary in order to form an idea of the object. This difference is illustrated by our Lord when He exclaimed, "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" (Mark 8:18). In a higher degree this is true in reference to the most difficult ideas of beauty, thought and life, not generally grasped, although most people can superficially tell what is beautiful, what is life, and thereby claim they are thinking.

What then is the psychological explanation? The development of ideas, judgments and conclusions naturally proves them properties of the understanding. Understanding in this sense is similarly important with reason or mind. If with reason I realize the character of an object, such recognition is termed objective thought, wherein my mind is in harmony with the object toward which I am thinking.

A subjective thought lays hold only on one side or part of the object; such subjective conceptions are also termed opinion and

personal view; naturally here develop diverse opinions of the same object which offer many sides for contemplation. All knowledge begins with views and opinions. Out of the conflict, which is in the nature of philosophical development, objective knowledge results, at the conclusion of which the philosophical terminus of reason and being are found to be identical. It is here for instance that we think God's thoughts after Him, from whom all being went forth. As there is this correspondence between thinking and being, things of themselves cannot determine thoughts as to mentally illustrate an idea, but the things or object can be determined by thought and set forth verbally.

Only in the fact that man possesses understanding can there come to him consciousness and self-consciousness. Consciousness implies to know; but to know also implies having taken something into the mind. Consciousness is the general expression for knowing and observing that which takes place within and without the soul. Possessing consciousness, we know what we think and desire, and reason from these; and he that is unconscious can still be living, yet is unable to take up a thought or recognize what is proceeding.

Consciousness, generally speaking, distinguishes man from all lower creatures. Upon the distinguishing faculty of the mind depend all thought and judgment; the thought of a child here begins to distinguish objects; but also thought scientific and philosophic here begins with distinguishing and definition. With consciousness then begin all thought and the recognition of objects.

Self-consciousness, on the other hand, consists in the mind making itself the object of thought, placing itself in contrast or opposition to outward circumstances. Complete self-consciousness, though it disregards all other things, yet recognizes the fact of a world, God and mankind, and a relationship to these as a whole.

Since the period of Immanuel Kant, (1724-1804), there has been a distinguishing in philosophical thought between intellect,

judgment and reason; when discerned, which is not general, intellect is designated as the lower, but judgment and reason the higher powers. Intellect is then defined as the faculty through which we build ideas by reflection and reach the abstract. The power to form judgments, which is the agreement or disagreement between ideas, and reason, which is the arrangement of ideas and judgments according to the laws of logic, are faculties which must be distinguished.

While the intellect recognizes the character of created objects, reason on the other hand considers the relationship between the finite and the Infinite, unconditioned in itself as the absolute, the final proof of all being and thinking as it exists in God.

Here is recognized the chief end of man, to glorify God and enjoy Him forever. Only as he seeks the truth is the man at his best. To be truly religious he must seek to form the highest conception of God possible, imperfect under the dispensation of the Law, permissible however in the light of revelation from the appearance of Jesus Christ our Lord during nineteen centuries of marvelous grace. In this supreme purpose, in which the will of man and the grace of God are combined, man cannot be deceived, unless he denies the object of his being.

Here skepticism proves its own contradiction; for, if the mind can know nothing, then it cannot accept what it is able to know. It would not only set aside all philosophy, but lead to the most abject materialism and indifference, as if the noblest power of man, to think and to know, were mere illusions. However, skepticism, by its destructive criticism has earned some appreciation in that it has shown in certain periods wherein it erred and overlooked the truth, and very often aroused men from a corrupting security. In such instances where it has stepped in and proven what is truth, it has reasoned in direct opposition to its own premises.

The positive Christan however, knows the truth with assurance, because he is not only so destined, but to him it is revealed. Although his knowledge has its limitations on account of finite inability to completely grasp the infinite nature of God,

His greatness, power and holiness, it is necessary that the will be brought into harmony with the understanding in order to focus the whole being upon that of God.

The will is a great mystery, and is intimately attached to the human personality. While knowledge is a taking up of that which lies outside, all desire and will consist in an outward striving and going forth of the soul. The activity of both these fundamental forces allow themselves to be distinguished. All feeling, perception, observation, comprehension, reflection, learning, investigation, thinking, knowing, judgments and conclusions, belong to the power of the understanding. On the other hand, all desire, striving, wishing, yearning, demanding, hope, fear, love, hate, all that is termed good and evil, decrees and purposes, belong to the power of the will.

Conscience here also exerts itself as the direct knowing of what is right and wrong, being conscious of the omnipotence of a righteous and holy God. It is from this that man often feels himself destined to do what he knows he ought to do. In the conscious-free-will then, lies the actual being, dignity and nobility of man, the energizing center of his personality.

If we permit the superiority of the will, we cannot however afford conclusions to the disadvantage of the understanding. Somehow knowledge and will must be harmoniously bound together, possible in religious faith, the "sixth sense," generally unknown, and therefore undeveloped. Faith here objectively takes in the whole of man's being, as much of his thinking and knowing powers as his will and aspirations. Faith enables us to trust where we cannot fully see to reason conclusively, to believe where we cannot fully comprehend. With assurance, it is the greatest thing in the world. Faith is not, merely a blind trust in an unknown quantity, but a wise judgment made about certain factors, based upon the abundant facts and evidence that are the foundations of those factors.

Faith craves for higher knowledge and powers. If merely intellectual, a conservative orthodoxy develops. If merely emo-

tional, it becomes mysticism and fanaticism. If developed only by the will pietism and salvation by good works as doctrines predominate. True faith is the indwelling work of the Holy Spirit of God by virtue of the covenant of grace, which accepts, receives and rests upon Him alone for justification, sanctification and eternal life.

Thus in bringing all our dissected parts of the soul together, we find that it is the God implanted, creating, shaping, animating, governing, thinking, understanding, desiring and willing power of man, which as a unit makes him what he is and inspires him in his aspiration toward the Absolute Ideal. It is the immortal germ out of which grow the manifold powers that control the mind and body, which, though constituted differently, and often contradictory, yet objectively form a unit. As a living, immortal personality then, man is not only the image of God, but the crown of His creation, that is, when he comes to complete consciousness of his condition and divine purpose, recognizing and helping to fulfil the plan of God in the Redeemer of the world, in Whom he attains completest joy and satisfaction.

CHAPTER XIII.

2) THE EMOTIONS IN RELIGIOUS LIFE; EMOTIONAL PROGRESSION AS REVEALED BY THE YIELDING OF FEAR AND AWE TO REVERENCE, ADMIRATION, GRATITUDE AND TENDERNESS.

Peculiar is the fact that our stern fathers and mothers feared the feelings. The Puritan husband dared not praise his wife, and together they withheld all approbation lest the child be spoiled. They coerced their lips into silence, hid their tears of joy in moments when the heart overflowed with pride over the success of son or daughter. They rather died than betray their emotions.

However, we have learned the value and importance of feeling through experience and observation, and to begin with, we would simply define emotion as any strong perturbation of the soul either pleasurable or painful that excites the mind, and may be looked upon as thought in sudden glow. On the feelings are based the whole philosophy of life in conjunction with the intellect, judgment, conscience and will. The suppression of the emotions has proven that man may know many things, least of all himself. The temple of Diana may long be in ruins, but its portal inscription, "KNOW THYSELF" stands forth emblazoned above its silent arches as a message to beings little concerned about it.

Dr. John H. Jowett said, "There is nothing more frail and tender than fine emotion. If we act upon it immediately it acquires a rare robustness, and it perpetuates itself in the soul in the form of strength. But if a fine emotion be dallied with, or neglected, or deferred, it speedily faints and dies. I suppose that of all delicate things the most delicate is an emotion which prompts a man to a noble life. We can crush it as easily as we can crush a snow-drop. We can quench it more easily than we can blow out a candle. And the fearful thing about it is this—

that in order to kill it we do not need to do it violent and deliberate outrage; we have only to neglect it and it will probably die in an hour. In these realms delay is spiritual murder.

"When a certain man procrastinated with his great emotion he was really making an alliance with death. When he proposed delay he was on the way to spiritual suicide. His fine emotion was the gift of life,—"Lord I will follow Thee." His procrastination was the minister of death,—"Suffer me first to go and bid farewell to them that are at home." The Lord Jesus Christ knew that while the man was away on the farewell mission the heavenly impulse would die; the man would never return, for on the way the spiritual angel would be slain. Procrastination is something far worse than the thief of time, it is the murderer of spiritual infants, it is the murderer of the heavenly impulses that are born in the womb of the soul. And so here is the teaching for you and me. The Master is solemnly urging and emphasizing the supreme delicacy of a noble impulse, and the imminent peril which attends delay. And surely the warning is as relevant to you and me as to the man to whom it was first spoken, and it has immediate application to pressing experiences in our own life."

From this sermon on the frailty of fine emotion we learn that one can hardly know himself unless he uses the emotions to advantage, and especially those of fear and awe, as they should yield to reverence, admiration and tenderness, which belong to the law of instant resolution. These are the rungs of Jacob's ladder, the soul's opportunity whereon it climbs toward the sublime by faith in the world's Redeemer.

If some selfish, evil motive, assert itself by temptation, and entice the soul instead toward the precipice, one should heed the warning to halt and think before the fall. When fear and awe are aroused and grace divine lures upward as with the patriarch, the soul should act resolutely.

Much is given the soul to control the emotions, to concentrate them upon the great activities of life, until it is swept toward the

haven where love is perfect. A metaphysician recently in a lecture discussed what he termed "the aura," wherein he declared, that "every man is encircled by a golden sheen, which is the radiation of the soul." What he no doubt meant refers to the outward expression of the emotions, as for instance seen on the face of Stephen the Martyr. It is that which affects our judgment of the man; takes from him or adds to him in our estimation; speaks to us before he opens his mouth, magnifies or minimizes him in our eyes.

It is actually something which cannot be suppressed, because it is the man himself. It is not his words, what he has been, or intends to be: it is the essence of the man himself now. If full of fear and terror, it cannot be mistaken. He can be read like an open book.

Soul fear, because of conviction of sin, is the experience of every human being, some time or another. In due time its presence is felt, and no man can escape the conflict or increase the probability of personal victory by living in thoughtless opposition and forgetfulness. It is vain to cover up the stern features of the great destroyer. This is not conquering our foe; it is merely looking upon him with one eye wilfully closed. The strength of sin is the law, the principle of moral gravitation, which involves that the life which has failed here, will fail hereafter. "Whatsoever a man soweth, that shall be also reap."

Voltaire, the French atheist, in fear of death exclaimed to his physician, "I will give you half of what I am worth if you will give me six months of life." Hobbs the infidel philosopher and erudite author of "Leviathan," closed his day by saying, "If I had the whole world to dispose of, I would give it to live one day." Thomas Paine, the great American skeptic, in the agony of his soul cried out upon his death-bed, "It is hell to be alone." How terrible these last words of noted unbelievers, wherewith they veritably cursed the day they were born, when they saw looming up before them the memories of the past as they were about to face judgment for the deeds of the body. "How are

they brought into desolation, as in a moment. They are utterly consumed with terrors."

There is no power that can hush the voice of conscience laboring in opposition to the extended help of a merciful God. Wealth cannot help. "Wherefore should I die, being so rich?"—groaned Cardinal Beaufort upon his death couch.—"If the whole realm would save my life, I am able either by policy to get it, or by wealth to buy it. Will not death be bribed? Will money do nothing?" And with that echo of the word "nothing," so expressive of the truth, his spirit took its flight.

Earthly power avails nothing. King Louis XI, was filled with such craven fear that he forbade the mentioning of death in his presence, especially in his last illness. The exclamation of Queen Elizabeth, "The half of my kingdom for an hour of time," has passed into history. Secular knowledge gives no advantage. William Pope, the learned skeptic groaned upon his death-bed, "My damnation is sealed." Also philosophy here fails like thin ice beneath the feet of the unwary traveler. Newport was a philosopher, but his arguments failed him in the end. "What argument," he exclaimed, "is there against matters of fact? Whence this war in my heart? Wretch that I am, whither shall I flee from this breast? That there is a God I know, because I continually feel the effect of His wrath; that there is a hell, I am equally certain, having an earnest of my inheritance there already in my breast." Religious fear accordingly, when produced by just apprehensions of Divine righteousness, naturally overlooks all human greatness that stands in competition with it, and extinguishes every other terror.

On the other hand, if emotional progression toward the light sets in, fear of the consequence of sin yields to awe, or a mingling of fear and reverence. The soul is constrained by repentance and profound respect toward a reverential fear. It is awed by the merciful presence of God. His grace here renews and restores the action of the inward life and sets it in motion toward an upward grade, and with all its power counteracts sin and

death, developing true reverence, admiration, gratitude and tenderness, creating an exertive influence for good toward God and men.

The emotions never overflow effectively for the better until the soul is filled with the Holy Spirit. When a cup is filled, it is ready to overflow. When a soul is filled with some big aim, a fine desire, some lofty absorbing passion, then it overflows and pours down into the world in true beneficence. What we need today is large-hearted men who despise narrowness as an unpardonable and preventable sin; men who are willing to break down the narrow walls that shut them in at their daily tasks and allow the big God-like things that live in them to have free scope: men like Moses, Paul, Savonarola, Luther and Moody, filled with the Spirit Divine.

Some great preacher recently emphasized the fact that we do no harm to anchor a balloon to the earth; it is man's plaything, and whether it lies low to earth, or soars into the upper air, it is of little consequence. But chain a mountain eagle like a dog in a barnyard, and it is a different thing entirely. That is life born for upper altitudes. Now you bind a sky-thing to earth. You are holding in check soaring instincts. You are keeping down that which by every known quality of wing and passion ought to be up. It is working against divine endowments, against native, age-old inheritances to keep the eagle out of the clouds. Just so men who live all their working hours at their earthly occupations or professions within the narrow confines of the shop, office or study, are men who chain the eagle, hungry for the sky, to the earth. The wings of their emotions are clipped whereby they are doubly handicapped.

We are not placing a premium on star gazing, or encouraging the visionary, who feels that he is wasting time working at business for which he is paid, and who ought, as he thinks, be living in some beautiful, undefiled atmosphere with his soul. But we do mean that a man who lives only in the things he does day by day as an automaton, is chaining his soul to a stake in the

earth while it yearns to rise to a higher standard. A full free soul only can overflow. Also, this is impossible unless it be filled with the richest personality. We know what it is to meet with those whose free emotions and beauty of character are highly esteemed. Though human yet they thrilled us with the mystery of their dignity, their rare delicate sympathy and natural charm: what noble example of Christliness, as they follow Him. Every soul in this transitory state possesses an ideal of what it would like to be. The loftier and nobler the ideal, the more Christ-like it becomes, growing in grace and the knowledge of the truth as it is in Christ Jesus, a practical witness of the power and glory of God.

Where the emotions are controlled and developed for this end, there is not only the assurance of divine grace, but divine power will dynamically inspire the soul and through it the souls of others toward the love of moral and immortal beauty. It is the example of such Christ-inspired, in-breathed souls, with their tremendous influence for good that cannot be overestimated. It shines with radiant beauty like some bright serene star guiding with the glory of its light the footsteps of wanderers lest peradventure they stumble in the night.

We go to the roots to fertilize a tree; we must go to the heart to enrich the emotions. It is the life that resides there that points the man to wide horizons and makes life a golden opportunity for service. No personality ever existed which exerted its influence in any contagious, effective way, that did not have a rich, sanctified heart-life filled with reverence, gratitude and tenderness. The biography of Dwight Lyman Moody is no doubt exceptional, without book-learning, without money, without the things that glitter and amaze society, yet his personality, filled with the Spirit of God, reaped the fruits of saving grace. The thing that went out from him and laid a spell on two continents was a holy passion for the saving and the serving of his fellowmen. He was larger than his shoe business, though

he made that great. He worked, as some one said, with his head and hands, but lived in his heart.

This instance proves that no man can ever make complete and effective use of his personality until his life is surcharged with that divine love for man that filled the heart of Christ, that sent Him void of books, money and political power through the world of needy men, the world's greatest Benefactor, and then sent Him in an act of supreme devotion to men, to the Cross of Calvary.

The emotions of our religious life should therefore breathe out holiness. St. Peter says, "As He which hath called you is holy, so be ye holy in all manner of conversation." Anything set apart unto God is holy. It does not necessarily imply sinlessness. It does mean however, that he is not under the domination and power of sin. He is not fashioning himself according to the maxims of this world, but through the power of God and His Christ.

Is this practical for the world in which we live? It is so urged because it is practical. In His High Priestly Prayer, our Lord prayed, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." We thus are to meet evil not by a change of locality, but by a reinforcement of the Spirit. As we meet disease by abounding health so we are to meet evil by the very overflow of moral health thoroughly spiritualized. How well this is illustrated in "The Mighty Music Master," by James Leroy Stockton:

"We read life's music from a hidden score
Unwinding slowly, and can only see
The note the Moment gives us. Joyously
And full of hope we voice it, or heartsore,
And praying, we may sing it nevermore.
We cannot hear the perfect symphony,
God hears. Its faultless blended melody
Is drowned for us in what ourselves out-pour.

Fear not the notes writ in the scroll for you
A Mighty Music Master made each strain

To suit the voice that was to sing it through.
The majors and the minors each are best,
The burst of joy or tremolo of pain,
And in each score God writes at last a rest."

Religious emotional progression is perhaps best seen in the lighted face, which is as near as we shall ever get to seeing the soul, it is as nearly visible now as it ever will be here. A stanza quoted from Fanny Crosby's hymn, "Rescue the Perishing," in a year book of the McAuley Mission in New York City evidences the wonders there performed night after night, transforming many lives that otherwise seemed hopeless:

"Down in the human heart crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate once more."

Their faces shine as they tell the wondrous story of their redemption, as they now find themselves in line with all the host of God's children, waiting for the unveiling of the Divine Artist's Masterpiece, the greatest painting creation ever looked upon since the morning stars sang together: the picture of the unveiled sons of God. Then shall be seen the full glory of the emotions in the consummation of the Church.

But, when shall appear in us the dazzling outshining of Him who hath called us unto nothing less than His eternal glory? Plainly, at His coming. And how quickly will this mighty miracle of glorification be wrought? As swift as the passage of the lightning flash across the heavens shall be His advent. And in a moment, in the twinkling of an eye, shall follow the marvel of the resurrection of God's children. In that instant the Divine Artist's Masterpiece shall be unveiled, in that instant earth's graves shall burst asunder, and ravaged of their contents, shall yield in incorruptible glory the bodies which went down into them in corruption.

A great army has been assaulting the works of the enemy all the long weary day. Time and again has it been hurled back in bloody defeat, until shattered, bleeding, yet undaunted, it has

fallen upon the twilight field amid the foeman's shouts of victory. But imagine at midnight the heavens opened in swift vision of a descending, celestial leader, the silence broken by a resounding shout, and the whole, vast host of slaughtered heroes leaping into radiant life, and advancing with shouts of victory on a fleeing, terrified foe.

Even thus, for myriads of years have the dauntless hosts of God's children been assailing the strongholds of evil, battling for the right, manifested, like their Master, to destroy the works of the devil, until their wearied bodies have yielded to the last enemy, death, and gone down into the grave.

But suddenly, in one swift intense moment, the jubilee moment of the waiting centuries, the descending Lord Himself shall shout; up from the quiet valley, from sunlit hillsides, from village burying ground, from the yawning depths of the sea, from distant battle-fields, where Christian patriots have laid down their lives, from the jungles of India, from the swamps of Africa, from the islands of the sea, from every lonely spot where His followers have passed away in suffering and service, shall the glorified, radiant host spring up like pyramids of flame to meet their coming Lord. What a vision for tear stained eyes; what hope for waiting hearts; what a spur to lagging service!

It is related that on the coast of Scotland there is a high rock projecting into the sea. On the top of a conical beacon there is a lantern so arranged that from it every night there streams a light which is seen by fishermen far and wide. Yet there is no need of a keeper, for the reason that there is no burning lamp to fill and trim. It is a lighthouse without a lamp. The explanation is that on another island some distance off there is a lighthouse, and from a window in the tower a stream of light is projected on a mirror in the lantern on the summit of the rock. These rays are reflected to an arrangement of prisms, and by their action are converged to a focus outside the lantern, from which they diverge in the necessary direction.

Thus the Christian looks into the transfigured face of Jesus

Christ and catches something of that wonderful radiance as the lantern mirror reflects the original light. There is such a thing as face answering to face, the joyous light reflected toward another; there is such a thing as letting the light of the countenance shine upon a fellow mortal in distress. Each one of us is a candle or a lantern to someone who trusts us, and the measure of light we shed is the degree of our trustworthiness.

Not what we bring in our hands, but the radiant light we shed around us is our excuse for living. The glow of the soul may be a lantern to some one, tempest-tossed, adrift, without oar, sail or anchor, toward the haven of safety. The emotions cultivated into the radiant life can be as real a thing as sunlight. To neither beast, bird or fish has been given a face with a light behind it. That light is the Redeemer's mark of favor, separating us from all other creatures. The Christian life makes such a personality possible. It brings to young and old, rich and poor, the noblest conceptions in which the emotions are not only involved but developed through the quickening power of the Holy Spirit.

"Though time thy bloom is stealing,
There's still beyond his art,
The wild-flower wreath of feeling,
The sunbeam of the heart."

CHAPTER XIV.

3) SUGGESTIBILITY. THEORY OF HYPNOTIC PHENOMENON; NORMAL AND ABNORMAL SUGGESTIBILITY. DIFFERENCE BETWEEN REVIVALS OF THE PAST AND REVIVAL MEETINGS OF TODAY.

The word 'ego,' so generally used in modern language, was first introduced from the Latin by Rene' Descartes, (1596-1650 A. D.), a French mathematician, and sometimes called the father of modern philosophy. The word has since developed into other meanings according to theories with which it was connected. In philosophy it has reference to mind and body. In metaphysics it means the actual being of a man without the mentioning of the mind or soul. In modern psychology the ego represents the "subject" of a conscious act or state, which in substance can be richly and fully presented, but poorly indeed as to contents.

In connection with this, psychologists have observed what they term "subconsciousness," whereby they mean the existence of a "double ego," or double consciousness. For instance, the sudden recollection of something we tried to recall with all our might for some time. Like automatons and without presence of mind we often wind a watch or clock before retiring. Some instances have come to light where a person could add figures during a lively debate, or present philosophical premises and conclusions without premeditation in a heated argument. It is possible to dream the same dream the same night and continue it on another night.

According to modern psychology, hypnotism seems the strongest proof for the existence of the subconscious self, claiming through psychic or bodily means that almost any person can be hypnotized, directed at will, and where it is startlingly evidenced that the organs of motion and sense are not harmonious, but vary in their functions toward each other, and also where a part of the faculties are artificially asleep while others remain awake,

and more awake than usual. Through suggestion the subject can be directed to do foolish and even criminal acts, and illusions and hallucinations are common.

Post-hypnotic suggestion however, is considered the most singular phenomenon, wherein the subject is commanded to do something after three days or even weeks, which is claimed to have been done, and if it be a second hypnotic experience, do what he did in the first stage. Something wrong can be suggested and then rectified under the same spell. He can be suggested into complete aphasia, when whole life periods can be wiped off from the slate of his memory. He will even imagine himself some one else, man or beast, and imitate their characteristics.

It is however here not said that the subject is a mere automaton, for his understanding works quickly and correctly, proving that unconsciousness is out of the question. The theory is that the hypnotic state is an artificial sleep wherein the subject is in sympathetic relationship, not with himself but with the hypnotist, and can be recalled at his will. The mysticism of hypnotism however disappears when, for example, in general experience we are reminded of conditions that are parallel manifestations. It is common to accept suggestions from others, even as a conjurer with a pocket handkerchief controls the sense of vision of one or many persons. And where there is no so-called "medium," people often laugh, cry, sing and walk in dreams. Rapport, or sympathetic relationship is noticeable between betrothed, friends, mother and child. Body, mind and soul disturbances are common, where the subconscious self is asserted.

This perhaps accounts for the one-sidedness of so much of humanity in its neglect of the soul, a condition out of control, according to St. Paul, when he declared, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not: but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do

it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death." (Rom. 7:14-24).

Sin then has mesmerized the soul of man to the extent that it is not its own master, not even over the body, which therefore is but onesidedly awake and subject to abnormal suggestion. Dr. Amos R. Wells claims of certain persons that "somebody or something hypnotized them at the start. Possibly it was a fascinating teacher, to whose specialty they gave themselves up, body and soul. Possibly it was a book, to whose ideas they became such stupid and absolute converts that no other ideas were henceforth admitted to their minds. Possibly it was a taste, a fancy, a whim, indulged in blindly until it became supreme. Whatever it was, the subject is no longer his own, but thinks and feels, hears and sees, at the mere suggestion of this teacher, or book, or taste, habit of life, all the time believing that he is his own master, and scorning the insinuation that his mind and soul are another's." (Art of Ill., p. 89).

In like manner modern "fads and isms" are cropping out everywhere which are simply stagnated philosophies of the past, only in new garbs, wherein they suggest the realization of inner strength through so-called culture. They are false teachings which testify to their own inadequacy: the wickedness of so-called "Christian Science," the worthlessness of so-called "New Thought," and the lie of so-called "Spiritualism." No doubt this "trinity of Satan's religions" have developed "many forgotten

truths which thereby have been recaptured," but they are couched in false premises to lead astray the very elect, to whom is given the admonition to "avoid profane and vain babblings and oppositions of science falsely so-called: which some professing have erred concerning the faith." (1 Tim. 6:20-21).

These arch deceivers are simply using the methods of the sophists of the fourth and fifth centuries before the Christian era, who were defined by Aristotle, in the singular, as "an impostrous pretender to knowledge, a man who employs what he knows to be fallacy, for the purpose of deceit and getting money." And since the existence and power of Satan have become most unfashionable beliefs in our day, while teachings that would philosophize sin, Christ and God out of the world are common, it is no wonder that our times are so filled with political, moral and religious restlessness. It is a world peril supported by all types of radical, revolutionary reformers, who claim there is no relief from economic evils except in a universal paralysis. They protest against every existing form of government, both civil and ecclesiastical, but are blind to a description of their condition in the book of Proverbs, (14:12), "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

"WHO blights the bloom of the land today
With the fiery breath of hell?
If the Devil isn't, and never was, won't
Somebody rise and tell?
The Devil is voted not to be,
And of course the thing is true,
But WHO is doing the kind of work
The Devil alone can do?"

This well illustrates the abnormality of some methods of suggestibility evident on all sides, coming from individuals and institutions that like Faust have sold themselves body and soul to the arch fiend, who uses them as his best tools of influence in the corruption of the world, whose triumph will end with the great tribulation upon all men and nations after the coming of Christ for His Church.

On the other hand, normal suggestibility is the impressing of a fact or truth upon the rational mind so that it will be comprehended in all its aspects, not possible alone through natural personal endowments, but infused by God's Holy Spirit, who then uses the Word as a revelation to men. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them (that believe) which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:21, 25).

Normal suggestibility is then clearly the key to the kingdom of heaven. On the day of Pentecost, the Apostle Peter's remarkable sermon dealt with the great historical facts of the Gospel: the heart and center of it was not himself as a medium or as a "vicar," nor even that he was "the rock upon which the Church is built," but the heart and center of his address was "the resurrection and exaltation of Jesus Christ." Here he used the keys entrusted to him for opening the kingdom to all Israel. And then, on another occasion, in the house of Cornelius, he uses the keys to open the kingdom for the Gentiles, henceforth calling no man common or unclean, but teaching all in humility to love their neighbors as themselves, and to show the love of Christ which passeth knowledge.

Such love for souls is the magnetic power infused by the Holy Spirit, given into the hands of every consecrated Christian to suggest, to preach the Gospel of grace and salvation, proving that if we, in this dispensation are to preach the Gospel to any purpose, we must yearn for salvation more than for the things of this world that corrode and rust in their using.

And not only preaching but praying is here identified with the keys with which the kingdom of heaven is opened to all men. Was suggestion ever more normal, sublime and impressive than when Moses prayed for his erring people: "This people have sinned

a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin;—and,—if not,—blot me I pray Thee, out of Thy book which Thou hast written." (Ex. 32:32). We hear the choked accents in which the words, "If Thou wilt forgive their sin"; fall from the laboring breast, and then there is silence; but the convulsively clasped hands, the trembling lips, the entreating eyes are an oratory passing speech, and fill the long pause—till breath is given once more in the sublime self-sacrifice of the closing words.

It is thus that God challenges His Church to exercise the entrusted power with which she is to carry forward her mission in the world. What is the conception, what is the purpose of missions but this,—"Go ye into all the world, and preach the Gospel to every creature!"

This also brings before us the difference between the revivals of the past and the revival meetings more modern. The current of thought and attention to a certain degree sets strongly at present toward Christianity, perhaps on account of the things we were forced to learn during the recent world war. We hear expressions giving the appearance of constructiveness, while others make for conservation in religious doctrines, ideals and practices. This interest like a pilgrim, stands before the mighty temple of human reverence requesting recognition. There is amid many obstacles an evident movement toward universality along all lines of endeavor; democracy in government, and spirituality as against materialism; wherein the Church must assert herself in order to be true to her mission. Now is her opportunity, for the restlessness of our age seems to be clamoring for a revival of religion.

During the last few years however, a distinction in revivalism, or, better, evangelism, has arisen which so-called specialists would term a distinction between the old and the new. New methods are being tested, novel ideas in advertising and organization, astounding in scope are now in vogue. Whole cities and communities are reached, large corporations, represented by employers and employees in bodies of hundreds help fill spacious

tabernacles, built to seat from eight to twenty thousand persons. The structure, with its crude arrangements, devoid of all customary church furnishings, appeals to the masses. The songs are catchy, the immense choirs are led or directed by musicians of ability, and, after a soul stirring sermon by a world-famed evangelist, thousands "hit the trail," and are reaped with a "combined mowing machine and binder." It is claimed that masses of men and women are reached in this way upon whom the old methods of revivalism would make no impression.

Striking however are the events of the old revivalism. The Reformation of the Church, in the sixteenth century, which was marked by a return to the doctrine of justification by faith, is regarded as the greatest revival since the apostolic age. The next great awakening occurred in England in the seventeenth century, in which the doctrine of the sovereignty of God was emphasized, followed by another in the eighteenth century from which the Methodist denomination originated under John and Charles Wesley. Not until after this period was the word "revival" commonly used. Those revivals which took place in North America at about the same time were connected with the spread of Methodism in England, and were called "the general awakening." George Whitefield has been regarded as the forerunner of revivalism since the Reformation. Johnathan Edwards in the year 1734, at Northampton, Massachussetts, became his successor, and stimulated the use of the ordinary means of grace for the promotion of religion.

In some very few instances we find the record of abnormal suggestibility in the work of men who tried to produce religious or political excitement upon large gatherings where they worked upon the nervous sensibilities of the people. Nothing of this nature is seen however in general evangelism, as for instance in the great religious movement in the year 1857. Its origin is ascribed in part to the thought and feeling awakened during a period of great commercial distress.

This movement began primarily in Connecticut and Mas-

sachussetts, rapidly extending to New York and then the Middle and Western States. It was not generally attended by scenes of great excitement. A strong, calm, religious fervor was its general characteristic. In New York City most every evangelical denomination received large accessions; prayer meetings were held at all hours of the day and night, attended by large numbers of people, mainly men actively engaged in business. More than two thousand communities in New York State were reported as partaking in this revival. It spread to England and other parts of the continent where its redeeming force was felt.

In the year 1830 another mighty revival swept our beloved land under the able and most spiritual preaching of Charles G. Finney and Joel Parker, wherein man's free agency was emphasized, followed by the labors of Dwight L. Moody and Ira Sankey in England and America in 1874, with the wondrous love of God as the sublime message, continuing here and there as long as the great evangelist lived.

The underlying causes of these mighty movements were complex, political, industrial and religious, but the Church grasping the opportunity, beginning perhaps in the form of individual preaching and exhorting, in the tones of gospel repentance and saving grace, and often supported by a number in prayer, the phenomena spread over a wide area. That which marked the notable revivals of the past was the importance of prayer, the preaching of an unadulterated gospel, a vital contact with souls, faith in the power of God to save to the uttermost, and the recapture of vital truths needed for the time, an act of grace on the part of God, in which the Holy Spirit predominated over and above all human endeavor.

"Contrast all this," said Dr. J. Wilbur Chapman, "with modern efforts to secure a revival. A private pamphlet prepared by a certain evangelist as a guide to a committee who were making ready for his coming, proved shockingly full of dependence on "business methods," such as advertising, striking announcements, big posters, etc., in which he would have everything done to

create public furore in advance. This is the way of the world, and it is now fast becoming the way of the Church. We are getting away from dependence on ordinary means of grace, whenever we do not expect any widespread blessing on the preaching of the simple gospel, prayer, and personal contact with souls. We must have several churches united and great meetings, with distinguished evangelists, and great choirs with far famed gospel singers, or we look for no divine outpourings. All this is unscriptural, unspiritual, abnormal." (Chapman, Present-Day Evangelism, p. 67).

A wider difference in the revivals of the past and the present is seen in a new point of view, in what is now generally termed "the awakening of the social consciousness," as specifically outlined on the basis of sociology by men like Dr. Josiah Strong in his "The Conversion of the Church" whose articles long appeared in certain religious magazines, and Professor Walter Rauschenbusch in his several books. These men claim that the Church needs a new conversion on the basis that Christianity brought something quite in opposition to conditions already fixed in social life when it insisted that the strong should bear the infirmities of the weak; that those without helpers in their loneliness and need should be cared for; that the fallen should be lifted; that the oppressed shall have justice; and the apparently unprofitable in society saved, made fit and developed in moral and spiritual qualities of worth and goodness.

This conquest is claimed to be a struggle for moral and spiritual power; that it is essential for the Church to manifest her supremacy in this realm, in the interest of a truer and juster relationship among men. The traditional evangelism, however, is regarded as not quite meeting the situation today. It is particularly individualistic and so far does certain good, but needs to be supplemented by the newer social evangelism.

The strange thing about these developments is that they are not new, but older than the old ones. We are but again rediscovering an old gospel, expecting a few modern philosophical in-

sertions which are foreign to the plan of God. The new country is simply Christ's old kingdom of God, so long hid by traditionalism, institutionalism, speculation and selfishness, and if much that was first is last, and much that was last is becoming first, it is in accordance with the teaching of our Lord while upon earth.

But, socialism seems to be the tendency of the times, and if gradually all this is to be exclusive of the old unadulterated gospel with its fundamentals of faith and salvation; or if this is to be exclusively the twentieth century version of it, wherein we say, "away with God, there is no God but man; away with theology, give us psychology and sociology, for religion is not the love of God, but the love of man," then it will be a terrible retrogression in the realm of faith, thought and progress, and we need beware lest the arrow speed amiss, and take solemn warning from the seer-like lines of Robert Browning:

"Earthly incitements that mankind serve God
For man's sole sake—not God's—and therefore man's
Till at last who distinguishes the sun
From a mere Druid fire on a fair mount?"

CHAPTER XV.

4). EDUCATIONAL MEANS OF CREATING STABILITY, (a) IN THE INDIVIDUAL; (b) IN SOCIETY.

Religion is an experience of the soul that cannot be created by cultural knowledge. This experiment has been tried over and over again in institutions of learning, as any branch of science might be taught, and the result has proven a general and permanent aversion toward it, and mainly where the tendency has been to divorce philosophy from theology, in which case it is impossible for either to advance. This has made so many of the schools more ignorant of proximate causation than the Greeks in the remote days of Thales.

However, and as a means to the end that it spells obligation, culture as a divine gift, if properly received and infused through true methods of instruction, gives understanding and ability.

> "Culture's hand has scatter'd verdure o'er the land;
> And smiles and fragrance rule serene,
> Where barren wild usurped the scene.
> And such is man—a soil which breeds
> Or sweetest flowers or vilest weeds;
>
> Flowers lovely as the morning light,
> Weeds deadly as an aconite;
> Just as his heart is trained to bear
> The poisonous weed, or flow'ret fair." (Bowring)

A person wrongly educated is perhaps as badly off as one educated not at all, and generally injurious to the rest of mankind; it is little better than turning out a mad dog or a wild beast into the streets. In these days of much false teaching Christian parents need to be very careful in directing with a weighty sense of responsibility, prayerfully, their children's advancement, physically, morally and mentally. Spiritual life may be fostered in many homes, but with a large majority the realization has not yet dawned that the boy or girl that bases his or her principles of development on the great fundamentals of Chris-

tian doctrine has a power within to mould and strengthen the whole career.

The schoolhouse, through which passes a long procession of American youth to receive the stamp of the instructor's mind, is the gymnasium of American manhood. As with the new Christian convert in the religion of Jesus Christ, so everything depends on the personality and type of education impressed, and if no supplementary work is carried out, the condition of the mind and the soul is liable to be worse than at the beginning.

In religion men are valued according to what they are and not what they have been. The purest gold carried on a vessel that too late proves unseaworthy, will go to the bottom. Such is the course of many a fortune, be it in property or educational advantages. God values the man, not the cargo. He sets His estimation high because in a human being there is material for wonderful development into the highest and noblest qualities. If a baker desires to stamp a "Uneeda Biscuit," or mould the dough into another form, it must be done before it enters the oven. Thus those who retain the child-like spirit can easily be stabilized if trained in the way they should go.

The early Christians rejected the educational system of paganism. Gradually however through the centuries it regained its hold on the universities and educational centers of the world, producing innumerable skeptics. What the home and the Church tried to impress indelibly upon the pliable mind has been ridiculed as old-fashioned by the liberal schools. Then after graduation these unstable young people are let loose upon the world in their search for an occupation and in the most complex situation they are bewildered, and unguided; in a few years they will have wandered into "the far country," which is perfectly natural, and where they will pay the price of bitter experience, some perhaps returning to the old truths learned at "mother's knee," but for the most part there is no hope for them in a spiritual sense. But, who is to blame? The Judgment will reveal the guilty.

The basis of their education has been doubt, a persistency to question, and a resistance to Christian truth, wherein the Church was denied interference. It was on this account that the first Christians freed themselves from "the philosophy of this world." It is again for this reason that the more modern Church in matters of education has passed through an awful siege of spiritual declension.

Once again the Church has seen an anti-climax in human development and an awakening from the dreams of evolutionary theories. It was no new experience in her history. The doctrines of natural development dazzled modern thought, but the trumpets of "rationalism" caused a great stirring indeed in the world war between "Corsica and Galilee." Once again God has laid His restraining hand upon war, frustrated the designs of wickedness, given light in place of darkness, and seemingly paled the shining star of hope in the dawning of a better day. Shall we then return to the weak and beggarly elements of earthly prosperity and agree with the majority who would build with them a kingdom of God?

Shall we agree to construct another tower that shall reach to heaven, built upon the old foundation of human goodness, but not upon the divinely laid foundation of Christ? Such should not be our use of the new opportunity that God has given to the world, to repent, believe, and teach the gospel to all the human race.

Culture is as aristocratic as titled nobility. Knowledge is power, and power of any kind is a temptation to arrogance and selfishness, according to the sentiment of a recent sermon by Dr. James I. Vance. Therein he rightly claimed that culture is a good thing only if based on the principle of obligation; but, if it is an end unto itself, if it claims no obligation toward those of a lower or more ignorant standard, it will prove as irresponsive to the individual's piteous appeals as is the exquisite effigy on a sarcophagus to the tears which bedew its marble feet.

Rights belong to culture, but not to the exclusion of its obligations.

Culture is obligation. Knowledge is debt. The world is creditor. A talent belongs to the market-place, not in a napkin. Where men merely grow big in fortune, knowledge, culture, deftness, they are monstrosities. If the reservoir gives no water, what remains stagnates and breeds pestilence, and fouls the reservoir. Force cannot achieve its purpose by conservation.

Conversion however, is a spiritual law of force, like spontaneous combustion, will burst through the strongest encasement. The Church of the sixteenth century would gladly have paid Dr. Martin Luther a fabulous sum if he had quietly remained at Erfurth. Savonarola was no favorite at Florence, yet these heroes of the faith would not spare their own lives proclaiming the truth in opposition to the prevailing ignorance sanctioned by the Church of Rome. Similarly today the problems are not all solved. It is an age of immense material resources, of rapidly increasing knowledge, of tremendous forces, both for good and evil, and if there are men and women without a call to give and suffer ringing through their souls and stirring their very lives, they are slackers indeed, like the one talent man burying his capital in the earth.

Christians are to enlighten the world. In it all, but not of it all, wherein we need not fear the satanic hand in false philosophies and teachings in erroneous doctrines, for truth cannot be killed, it is eternal. Our need is to translate knowledge into wisdom, for it is still true that "knowledge comes, but wisdom lingers."

The geologist tells us that our earth is very old, some 800,000,000 years. Does knowledge of that fact make me a better man? The biologist has a fascinating story of the origin of organisms. Does his recital put my soul in tune with the original goodness of God? The astronomer tells us that world building is not static but kinetic, not at rest but moving, dynamic. But does such in-

formation in itself make the more than starry wings of my soul unfold for higher flights into the heaven of God's holiness?

Civilization has but faintly tested the truths of Christianity. That men are asking anew "what is Christianity?"—is a promising sign, for such recognize that it is the only basis for stability. The conclusive evidence they behold in those whose lives are "epistles known and read of all men," whose minds are lofty and pure, the very "salt of the earth," "the Holy Catholic Church," the "Bride of Christ." Their relationship and obligation toward men everywhere is beautifully depicted in the inspired lines by Fredrick Meyer:

"Oft the Word is on me to deliver,
Lifts the illusion, and the truth lies bare.
Desert or throng, the city or the river,
Melts in a lucid paradise of air.

Only like souls, I see the flock there-under,
Bound who should conquer; slaves who should be kings;
Hearing their one hope with a vacant wonder,
Sadly contented with a show of things.

Then with a rush, the intolerable craving
Shivers throughout me like a trumpet call,
Oh, to save some, to perish for their saving,
Die for their life, be offered for them all."

Naturally then the means of grace offered by Christ through His Church in teaching and preaching affect every phase of society for good, as witnessed throughout her history. Grievous mistakes have been made, acknowledged and corrected from time to time. Through the Church, with the example of Christ ever before her as her ideal, men have been lifted to higher standards in morals and education. Where other systems have ignominiously failed, Christianity has been weighed and not found wanting.

Summarizing some extreme sentiments along this line, preceding the war, our thinkers most optimistically told us that "knowledge has become contagion; intelligence is so diffused that in a sense every man is his own teacher, doctor, lawyer, minister.

The very complexity of modern life is making illiteracy impossible. Ignorance can handle a hoe, can pick corn from a husk and cotton from a pod. But locomotives that travel sixty miles an hour, ask the engineer to go up beside Watt and master his inventive skill. Looms that enable one man in one year to spin cloth enough to clothe ten thousand men, ask for informed fingers. Presses that print one hundred thousand papers in a single night demand widely cultured intellects. Today we have common workmen who approach the wise men of two hundred years ago. Our public schools have created an enthusiasm for education that is pathetic. Our working people understand that so long as they remain ignorant, the ecclesiastical despot will oppress them, the political despot will spoil them of their treasures, the industrial despot will tyrannize over them. To escape oppression the toiler becomes informed. Education is making the poor man's muscles so powerful that despots cannot afford iron enough to reach around his wrist."

This visionary, pre-war conception of the power of modern education is too far fetched, especially where, in a secondary sense only, Christianity has been permitted to affect our educational system. There is here with us a most perplexing problem, a bone of contention, with no solution in sight, excepting in the trained religious teacher. An education without the Christian religion lacks stability, leading in the majority of cases to immorality and crime. During the reign of Augustus, the Romans highly educated, grew rich in wealth but poorer in morals. Men desired to remain bachelors, and the women prided themselves in divorce. The birth rate decreased to an alarming degree. There was no religion. At the height of splendor and culture, Rome fell. The moral fiber had snapped. There was no stamina, for that departs with religion; and when that is gone, nothing is left but a vacuum or a hollow mockery.

Just so our nation that prides itself in its excellent public school system, and there is none better in all the world, has room for great improvement, and if somehow, religion, and only that of the

Holy Bible, does not become a part of our curriculum, we shall go to ruin on the shoals of political intrigue, ecclesiastical despotism and irreligion. Here and there attempts are being made to link the public schools with the Church, credit and recognition being allowed for work thus done in Bible study, according to what is known as the North Dakota plan, the Colorado plan, the Gary plan. These attempts at a solution however have not met with general favor. Naturally this is a peculiar function, belonging to the Church, and because this is so, it has become a mighty question for agitation, seeking a solution which may never be found. Evidently it is only through the Sunday School that this task may eventually be performed, through the consecrated, trained teacher, a profession which today is demanding the best thought, plan and effort.

In all these forward movements it is clear that the people feel that the secret of progress is the secret of Jesus Christ. It journeyed from Bethlehem across the continents, its breath summer, its presence warmth, its footprints harvests. It is stealing softly into the human heart, rebuking coarseness and vice, and blotting out sorrow and sin. Through it laws will become just, rulers humane, music sweeter, homes happier, and men will be looking unto the hills more and more from whence cometh their help, the Ideal of a perfected humanity.

The psychological experiences of the religious life therefore teach us that the higher the life standard, the more external help it needs for development. Man needs culture, knowledge, affection, work, nature, solitude, society, art, literature and religion. He is however not wholly alive until he learns that "he cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

The fact remains that Christ's atonement for sin has given mankind a different aspect of life, by proving in Himself that He is not dead, but liveth forever, the Resurrection and the Life, the Originator and Preserver, the All and in All. And through whatever land, hamlet or heart He is permitted to journey, sweet blos-

soms grow in His pathway, for it is the highway of salvation from sin which leadeth unto life.

The challenge therefore is that all men everywhere test the need of the immortal soul, together with Christ's promises, and fully accept His offering of love. It is thus that "He gave Himself for the Church that He might sanctify it and cleanse it with the washing of water by the Word in order to present it unto Himself without spot or wrinkle." (Eph. 5:27).

This is the final consummation of the believer's hope, and by faith even now we are able to grasp the promise made doubly secure to the heirs by the oath which God made to Abraham, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. 6: 17, 20).

In the grand concert of history these are called upon to come in on time, to enter the larger life, prepared to see Him as He is, when in His appearance, the morning stars again shall sing together the song of the redeemed. In the meanwhile may we build for the soul a better residence than this body by building daily a better soul.

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at last art free,
Leaving thine outgrown shell by life's unresting sea."

SHALL JESUS FIND FAITH ON EARTH?

IV.

ACCORDING TO SOCIAL SCIENCE:

or,

SOME SOCIAL PROBLEMS OF THE PRESENT DAY

CHAPTER XVI.

In the process of sound study it is important to get a subject into its proper place among its related subjects and to see its ontlines in their just proportions. Almost every subject has its relations to every other subject, and the special student always needs to keep this in mind. This is necessary as to the subject before us, where we find that many terms have been suggested in place of the hybrid word "sociology," taken from the Greek and the Latin, such as politics, political science, political philosophy, social psychology and social philosophy.

The name now most generally used is "social science," thereby making it a specific field of investigation, freed from complicated details, and although intimately related to psychology and ethics, according to Herbert Spencer in his "Principles of Sociology," it stands forth as the controlling principle between the two, and upon which both of these are dependent. Plato, in his "Laws," and "The Republic," and Aristotle, in his "Ethics" and "Politics," wrote profusely on subjects related to private, social and political morals, thereby practically, and from a philosophical standpoint, laying the foundation for this much later distinct science.

As biology may be defined as the science of life and living organisms, so social science may be defined as the science of human society. It is that part of natural philosophy which deals with fundamental laws, origin, history, organization and development of human society and social phenomena, in which are re-

vealed the laws that control human intercourse; thereby proving itself vitally related to ethnology, excepting that it is an advance from primitive society to society of a more organic type, having therefore a wider scope than even the science of politics, with which it was formerly identified.

While the entire vast field of the social history of mankind is sometimes claimed for this science, its studies are chiefly confined, as the New Standard Dictionary outlines it, "to the development and various forms of—1. Government; embracing the gens, tribes, confederacy, chieftainship, monarchy, theocracy, democracy, etc.; 2. Marriage, a) its forms; embracing promiscuity, polygamy, polyandry and monogamy; b) its rites; and c) its limitations, with laws of descent and consanguinity; 3. Law and custom, embracing primitive ethics, the taboo, blood-revenge, law-tenure, caste, codes and international law."

This almost inexhaustive range attributed to it is perhaps based on the statements of the earlier scientists, for instance, Auguste Comte, (1798-1857), a French philosopher, who in a utilitaristic system, crowned with fantastic decoration, proved himself the Bellamy of his time, and who is, perhaps, the earliest writer of note to present the subject as a science, claiming it also to be "the religion of humanity."

Herbert Spencer, (1820-1903), the English contemporary of Comte, and the chief exponent of organic and social evolution, in his "Principles of Sociology" introduced the biological conception of development under the figure of speech which considered this life as a kind of "social organism," in which he even went so far as to place religion as having evolved from fear because of original worship of ancestral ghosts; but his biological conception of society or life as an organism, as well as his peculiar view of religion, cannot be applied, and have proven to be thoughts much debated and by many writers discarded.

With all the philosophizing upon the subject of sociology from Socrates down and throughout the middle ages, there is evident nevertheless a gradual aim at improvement in the theory of

society, as seen in the conflict between spiritual and temporal forces, comparable to the unrest in Egypt at the time of Moses, as well as that of the age of the prophets, then in the period of the Reformation, which gave impetus to the rennaisance, similar to the time of the incarnation of God in Christ Jesus. These movements developed opposing ideas between old and new conceptions, eventually bringing forth a further development in the politico-religious upheaval in the seventeenth century, resulting in the writings of Locke, Huxley and Kant, with their conceptions of society as dependent on humane and just laws of the State, through which they hoped to gain increased liberties for all classes.

Strange indeed that all these wide ranging views finally culminated in the twin theories of Darwin and Haeckel, with their acknowledged help to man for the better understanding of his handicaps and to adjust his endeavors to ascertained laws; silent, however, as to the ultimate values of faith and service.

During and after this period sociology was often confused with socialism. Morris Hillquit, a leader among the socialists, in his widely read book on "Socialism in Theory and Practice," (p. 211), claims that "the ultimate aim of the socialist movement is to convert the material means of production and distribution into the common property of the nation, as the only radical and effectual cure of all social evils." From this line of thought and as Hillquit generally sets forth the principles of socialism, it is noticeable that the fundamental principles of socialism belong not to social science nor to economics, but are metaphysical. Such fallacies as the primary principle of the equal rights of all men; the insisting on industry being the sole gauge of emolument, and the materialistic estimate of all existence, as though man's soul were too dreamy a thing to be reasoned about, are fatal; for wrong principles cannot produce constructive and curative measures.

Nor is the theory of universal compulsory labor a natural or a salutary conception; for it gets in the way of the culture of the

higher faculties, and simply converts all society into one great productive union, productive only in the gross material sense; with materialism, pure and simple, as the god of the new socialism, warfare on Christianity being its negative religion, and the adoration of human equality its positive.

Socialism is therefore a theory pure and simple of how society ought to be arranged, while social science on the other hand describes all the facts, laws, and forces of society, with the purpose of correcting its evils on the basis of the laws of regeneration, righteousness and love. Instead of social science being the same as socialism, or in any way being responsible for it, it may be said that it affords the only complete answer to it, and remedy for it, at least from a scientific point of view.

"The highest reach of our social nature is that we may have fellowship with God. Still this science concerning man's highest nature is the latest born of all the sciences. Fifty years ago wise men began to systematize the facts of society, to study man as a Socius, and the many combinations he has formed with his fellows. Theology was old, astronomy was gray when sociology was born. In 1883 there was not a chair of sociology in any university or college in the world. In 1883 the first book on Dynamic Sociology was published. Though late in birth it has grown strong through the studies of many keen thinkers and great lovers of their kind." (Schenck, Sociology and Bible, p. 9).

For some years preceding the world war, an attempt was made to unite this science with the teaching of Christian ethics, giving the impression that there had until now been two separate classes of principles of goodness and mercy. Truth is never at war with truth. Jesus Christ is The Light who enlightened the world when it was darkest and throughout the ages. It was His coming alone that revolutionized not only religion but society, and gave false philosophy such a proof of its fallacy that it either had to go out of business or change its principles.

Since then a vital change has come over the world. A war considered the most destructive in history has ended, leaving it

desperate and gasping. Men are now clamoring for a social reconstruction, and with an incomparable spirit of philanthropy are asserting that "right and proper, just and Christian are the efforts being put forth by organizations and individuals to alleviate the sufferings, to lighten the burdens, and to care for those who have been broken and bruised in life's struggle. By all means place ambulances at the foot of every cliff to take care of stricken humanity, but before all other work, construct fences around precipices so as to prevent men and women from falling. Palliative philanthropy is good, but preventive philanthropy is far better. The day of the dole is past. Dollars do not reach the heart of the social problem. Constructive and curative measures are demanded. Many of the city's ills can be permanently cured, and the business of Christians is to remove the causes which produce the socially diseased." (Montgomery, Christ's Social Remedies, p. 397).

What a beautiful appeal for benevolence. Much of the statement is commendable; yet, if "the salt of the earth" can scripturally assert itself to such an extent as to remove the causes which produce the socially diseased, it must be a new type of exegesis. Dr. Montgomery's book reads well, as do all the modern works along this line, but they all seem too theoretical. How and by whom shall the principles of modern social science be applied? We are now told that it is the duty of the Christians. For centuries, on the basis of Christian ethics, there has been an aim at this result through the medium of proclaiming and practicing insistently the Gospel, which included the social principles of Christ as opposed to a so-called "social gospel," wherein the fundamental doctrines of Christianity are discarded.

On the other hand, if the purpose of this new movement is to substitute a religion of good works for the basis of true faith, then is this a coat of a different color, for a true gospel of grace is inseparable from a gospel of good works. It is all well and good to know intimately the construction of society, its anatomy, its social organs and functions, its psychology, its maladies and

therapeutic remedies, all that can be known of the facts of scientific investigation and study. These facts are all useful in attaining a clear view of social science, but the inner life on which all depends cannot be overlooked without defeating the very purpose and end of the subject under consideration.

"It is thus that social science is made prominent in speeches, articles and books, as though it embodied an entirely unknown and new proposition. Those who have come to the end of their resources in the conduct of church work on purely individualistic lines have made use of this convenient phrase to stir new interest and arouse latent energy. It gives new hope and promises a course of activity attractive and perhaps lucrative. Social science is thus far gaining expression in surveys of various sorts and in columns of social service counsel. There has been developed the social service expert, who is prepared to talk learnedly and to undertake in the field of any church or in any city a survey of religious or vice conditions. He will show any pastor why it is his church is not growing. He will make clear what is to be done, except the really essential thing, how to have a genuine awakening and how to develop the social conscience so that it may become the controlling center of a community, or how to put in effect his own advice." (Clericus, Constructive Character of Social Service).

Only too true, and thus at the outset our position in the matter must also be understood. With all due respect for the adherents and converts of this new science, and all the books written and being read upon this subject, the fact nevertheless stands absolute, that the Church cannot scripturally federate with the world in its efforts for civic righteousness, social betterment and world regeneration by any other method than the Gospel of Jesus Christ.

The apostolic admonition to "prove all things and hold fast that which is good," places us here in line with such scriptural men as R. E. Neighbour, who in his "The Folly of Federation Between the Church and the World," clearly sets forth seven

reasons why the Church cannot join with the world in efforts for these things: 1. because their standards of righteousness and of right living are distinct and opposite; 2. because there is no biblical sanction for such federation either in the lives or in the teachings of Jesus Christ and the Apostles; 3. because the mission of the Church is to call out of the world a people for Christ's sake; 4. because the Church is suffering unspeakably by world alliance; 5. because the work is not of God, and is destined to certain failure; 6. because federation is condemned by the Word of God, and is an evident preparation for the coming of Antichrist; 7. because the heads of the Church and the world are distinct and opposite."

How carefully and clearly then the distinction must be defined. How much must be excluded which some writers include and consider important. If the movement as supported by many able men is merely a philosophical experiment, it will utterly fail, remaining a fad or fancy, having a selfish purpose in view.

Supporting the positive social science writers, teachers and preachers, presented not to the exclusion of the Gospel of Jesus Christ, we find their position digested in the following declaration: "The influence upon the development of civilization of the wider conception of duty and responsibility to one's fellow men which was introduced into the world with the spread of Christianity can hardly be overestimated. The extended conception of the answer to the question—Who is my Neighbor?—which has resulted from the characteristic doctrines of the Christian religion, a conception transcending all the claims of the family, group, state, nation, people or race, and even all the interests comprised in any existing order of society, has been the most powerful agent which has ever acted on society." (Kidd, Encl. Brit. Socl. 329).

Men of this type discern aright and never attempt to divorce good works from true faith. They hold fast to the primary principle that we are justified from all things only through Jesus Christ, having redemption through His blood, the forgiveness of

sins according to the riches of His grace. This scriptural principle is also inseparably connected with the fact that good, worthy, acceptable works on the basis of sacrifice are the natural result of a stabilized faith. Not that works can save or justify before God; though they do justify us before men, as declared by the apostle, "that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3:7-8).

With this fact clearly defined, and the field of social service accurately surveyed, our position must naturally be to proceed from the view-point of the Christian, for, said the famous Dr. Chalmers in his "Modesty of True Science," p. 83, "there is a superficial philosophy which casts the glare of a most seducing brilliancy around it; and spurns the Bible, with all the doctrine, and all the piety of the Bible away from it; and has infused the spirit of Antichrist into many of the literary establishments of the age; but it is not the solid, the profound, the cautious spirit of that philosophy, which has done so much to ennoble the modern period of our world; for the more that this spirit is cultivated and understood, the more will it be found in alliance with that spirit, in virtue of which all that exalteth itself against the knowledge of God, is humbled, and all lofty imaginations are cast down, and every thought of the heart is brought into captivity of the obedience of Christ."

Upon this foundation we are prepared to study some social problems of the present day as evident in cities of five thousand or more inhabitants, from the view-point of the Christian.

CHAPTER XVII.

1). A COMPREHENSIVE DEFINITION OF SOCIETY.

"Man, in society, is like a flow'r
Blown in its native bud. 'Tis there alone
His faculties expanded in full bloom
Shine out, there only reach their proper use." (Cowper).

Society in a general sense is made up of three distinct stages; savagery, barbarism and civilization. Next to savagery, which is the crudest, rudest and most primitive form of human life, still prevalent in isolated parts of the world, we find that a barbarian, according to Homer, was one who could not speak the language of the Greeks. Later Plato divided the human race into Hellenes and Barbaroi.

The word 'barbaroi' is of unknown origin, meaning mainly a babel of tongues, upon which the Greeks in the consciousness of their superior intelligence looked with disdain, as opposed to their standard of life's conception. Beginning with Plautus the Romans accepted the appellation attributed by the Greeks, but under Augustus, when Rome became a world power, the name was applied to all foreign tribes. It represented those peoples that dwelt in the recesses of deep forests, and those who in the migration of nations came forth in swarms to combat with the then known civilization, the followers of Alaric, Attila, Genseric and Odoacer, that overspread the territories of the Roman Empire. In modern times the name signifies whatever is savage, uncivilized or ignorant.

On the other hand by civilization is meant the more advanced, cultural stage of society in contrast with savagery and barbarism, when men as individuals redressed their own wrongs. Philosophers preceding the French Revolution conceived civilization as a form of agreement opposed to the state of nature, by yielding obedience and support to the State.

The word 'society' has reference to the permanent changes in the condition and arrangements of the life of man as effected

by his own intelligence and exertions which make up human civilization. It is the artificial half of the good that men enjoy. Nature has been most generous in her gifts; our own powers of contrivance give the rest. Genius in the sense of intellectual originality is the cause, and civilization the effect.

F. P. Guizot, (1787-1874), in his "History of Civilization in Europe" claims that "on the whole, when we survey the state of society at the end of the crusades, we will find that the movement tending to dissolution and dispersion had ceased, and had been succeeded by a movement in a contrary direction, a movement of centralization. All things tended to mutual approximation; small things were absorbed in great ones, or gathered round them.

"Such in my opinion, are the real effects of the crusades; on the one hand the extension of ideas and the emancipation of thought; on the other, a general enlargement of the social sphere, and the opening of a wider field for every sort of activity; they produced at the same time, more individual freedom, and more political unity. They tended to the independence of man and the centralization of society.

"Many inquiries have been made respecting the means of civilization which were directly imported from the East. It has been said that the great discoveries which, in the course of the fourteenth and fifteenth centuries, contributed to the progress of European civilization, such as the compass, printing and gunpowder, were known in the East, and that the crusades brought them into Europe. This is true to a certain extent, though some of these assertions may be disputed. But what cannot be disputed is this influence, this general effect of the crusades upon the human mind on the one hand, and the state of society on the other. They drew society out of a very narrow road, to throw it into new and infinitely broader paths; they began that transformation of the various elements of European society into governments and nations, which is the characteristic of modern civilization."

Thus Guizot defines society, and his view is generally accepted, to the extent as we read his works further, that we are to include in civilization "the improvement of man both socially and in his individual capacity." However, when we look to the pages of history and perceive what this old world has passed through up to the latest world war, with the fall of many governments and empires, much of our boasted improvement, both material and institutional, lies in ashes. The most debatable subject, therefore, is the question whether there is improvement, whether "the world is growing better," as so many of our so-called optimists and evolutionists blindly declare it is with glowing emphasis. The question seems answerable only in the words of Alfred Tennyson:

> "Through the ages one insistent purpose runs
> And the thoughts of God are ripening
> With the progress of the suns."

The improvement of society is far from the truth when we reasonably take into consideration the vices of civilization and try to distinguish these from its virtues. The matter would be very much simplified and nearer the truth if "aiming at improvement" were distinguished from really achieving it as it is often boastfully declared that "this is the most wonderful standard of civilization the world has ever known."

It cannot be denied that the many inventions and discoveries that have entered into modern life have raised society to a higher level, but can these be the evidences that men are enjoying a vital improvement? If these were introduced with a "view to improvement," the idea of civilization as to the modern degree of society will then present a definite conception of fact, otherwise the whole question must be left open for a discussion wherein we will encounter much difference of opinion.

Distinguishing between the vices and virtues of civilization and at the same time showing the real purpose of this state of society from the premises of social science, is well illustrated by Emile Souvestre, (1806-1854), a French journalist and essayist, in his

"Reflections of the Social Body," wherein he exclaims:

"What a wonderful order there is in all human labor. Whilst the husbandman furrows his land, and prepares for everyone his daily bread, the town artisan, far away, weaves the stuff in which he is to be clothed; the miner seeks underground the iron for his plough; the judge takes care that the law protects his fields; the tax-comptroller adjusts his private interests with those of the public; the merchant occupies himself in exchanging his products with those of distant countries; the men of science and of art add every day a few horses to this ideal team, which draws along the material world, as steam impels the gigantic trains of our iron roads.

"There is nothing like this in the state of nature. No one reaps, manufactures, fights, or thinks for him; he is nothing to anyone. Yet, notwithstanding this, the other day, disgusted by the sight of some vices in detail, I cursed civilization and almost envied the life of the savage. One of the infirmities of our nature is always to mistake feeling for evidence, and to judge of the season by a cloud or a ray of sunshine.

"Was the misery, the sight of which made me regret a savage life, really the effect of civilization? Must we accuse society of having created these evils, or acknowledge on the contrary, that it has alleviated them? Could the women and children who were receiving the coarse bread from the soldier hope in the desert for more help and pity? That dead man whose forsaken state I deplored, had he not found by the cares of an hospital, a coffin, and the humble grave where he was about to rest? Alone, far from men, he would have died like the wild beast in his den, and would be serving as food for vultures.

"These benefits of human society are shared then by the most destitute. But cannot society give more? Who doubts it? Errors have been committed in this distribution of tasks and workers. Time will diminish the numbers of them; with new lights a better division will arise."

Souvestre here beautifully exemplifies the humanitarian pur-

pose of civilization, to the enjoyment of all concerned. Society looked upon in this light evidences also several departments that have helped make it what it is. The industrial arts and inventions which have been discovered are bringing the material resources of the earth to advantage. The governments of nations have passed from stage to stage until now democracy is considered the ideal of all peoples. The art of intercourse as seen in the improvement of the telephone, telegraph, wireless telegraphy, cable, and that of speedy conveyance, all have shortened distances to the extent that they are looked upon as vital necessities. The growth of the moral and spiritual influence of the Christian Church has made inroads upon the life of our communities, cities, and the world, so that localities are valued according to the standard of life there lived. The progress of science in its several departments is the wonder of the age, and with literature and general edification holding pace, all of these amply show forth what society is and the standard of its attainment along cultural lines.

How rarely people stop to consider how much more comfortable we now live than men did in the days of old. What benefits are ours in comparison to those of even the Cæsars. The enlarging sense of obligation to all mankind is changing the character of our aspirations as a people, and is expressing itself in plans to secure equal rights to all, to bring about a fairer distribution of wealth, to conserve the natural resources for all citizens, in industrial, political and social affairs. All this argues well for the betterment of the world, and it is thus acknowledged, providing we see only this side of the canvas. Reducing civilization then to its simplest terms, society is built around five great institutions:—the Home—social; the State—political; the Shop—commercial; the School—educational; and the Church—religious.

Thus the application of the Christian new commandment to this wide field and range of experience is eclipsing all former awakenings in history. To one who studies the individual as

moved to be a brother to his fellow men, and society as being leavened by this spirit, many things important for men to know are clamoring to be spoken. Religion for such has ceased to be the exclusive interest of churches. It is no longer a single factor in society. It is life itself. It gives a mission to every family. It dignifies all honorable business. It imparts a vision to politics, and it awakens in each one the question, "how can I best serve my fellow men?"

But whence this humanitarianism, this new teaching, this new spirit of physical, ethical and psychical development? Is it the result of mere philosophizing? Can the science of sociology here claim originality? Is it a natural sequence of society to develop and practice such principles of its own accord?

W. L. Alexander argues well, when he says that "the writings of many great thinkers of the ages are still in our libraries and we call them classics. We value them for what we think they are worth. But over whom do they rule? By whom are their authors reverenced and worshipped? We may delight our intellects with the hard keen reasoning of an Aristotle, or our souls with the sublime conceptions and dulcet words of a Plato; but what man in his senses would now profess himself an Aristotelian or Platonist? Their power has long since passed away; their scepters are broken, and to most men, even in civilized countries, they are nothing but names.

But Jesus Christ is still in our midst as a living power. Men believe in Him, receive His teachings, confide their highest interests into His hands, love Him with an all-mastering love, and, if need be, are ready to sacrifice even life itself for His sake. And if we have yet to expect a further development of thought which is to supersede Christianity, why has it been so long in coming? Centuries have passed, and yet no sign of its approach is to be seen. Is not the world's last and only impetus and salvation Jesus Christ, or, without Him a dark and hopeless nothing?"

Can it be possible that all the aspirations of men with this "aim

at improvement" on the part of civilization in general as its impetus, are so much dependent upon this divine personage? Who otherwise gave it this tendency? Would it be possible to suppose a Christless world? A friend once dreamed such a possibility. In the city of Rome he saw representatives of all nations entering St. Peter's Cathedral, and followed. When the church was filled and the ringing of the chimes had ceased, a man arose and declared the purpose of the gathering: "The majority of us no longer care to call ourselves Christians, but hereafter shall walk in the light of our own reason." This expression received great applause, and with one accord they arose and trampled on the symbols of the old faith from altar and walls.

After the excitement had abated itself, a side door opened and a plain looking person entered. Instantly all seemed to feel that it was the Lord Himself; astonished at His presence then, He said in a confident and loving voice, "I care not to trespass on humanity. If no longer desired, I shall withdraw, but also shall take with me that which the world has received through me and mine own, who by taking up their cross, followed me in discipleship, evangelism and service,"—and disappeared.

An indescribable feeling swayed all that were present. They quietly left the cathedral. Outside however, they gradually noticed where once stood stately churches, hospitals, asylums, all were gone. In one place were many sick upon beds without covering. Doctors, nurses and attendants were missing. In vain did the sufferers in the side streets and slums wait for those who were so regular to succor and help. Every thing had changed. Barbarism and general immorality had gained the upper hand. The situation became so serious that the dreamer awakened with fear and trembling to find that it was only a dream.

All light of the world was originally light of the sun, and the earth is wholly dependent on the sun. As the earth would be dark, cold and dead if the sun should fail to shine, so it would be if Jesus Christ the Redeemer and Lord should suddenly with-

draw His power and His love. How empty, comfortless, terrible and full of tribulation would life be without Him, for every thing truly good, noble and generous, is the fruit of the evangel of Jesus Christ; therefore—

"Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
Wants, frailties, passions, closer still ally
The common interest, or endear the tie.
To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here." (Pope).

CHAPTER XVIII.

2). NATURE'S TEACHING.

There is also a negative side to society which as a state of nature is foreign to domestication or civilization. It is the sum of native attributes or conditions as opposed to cultivation, law and order, holding the much boasted-of "improvement of society" in leash.

God never gave the moral law in order to exact the utmost farthing from His subjects, nor is He a wilful tyrant compelling obedience to His will. He is a God of mercy and love. Every requirement of His is possible of fulfillment on the basis of conscience and reason. Yet men dared rebel, questioning His motive, thereby bringing upon themselves that judgment for sin which is death. Then the Judge Himself became "Love Incarnate" and took upon Himself the judgment of the Law, a condemned criminal, in whom there was no sin, an outcast upon a wooden cross, patiently thereby restraining the punishment due those who through His sacrifice might by repentance and faith be saved to fulfil the chief end of their being, to glorify and enjoy Him forever. Yet, on the other hand there are many concerning whom the proverb declares, "He that sinneth against Me wrongeth his own soul: all they that hate Me love death." (Prov. 8: 36).

And the same wilfulness and disobedience on the part of man are true in reference to social law and order, as evidenced on the records of criminality, the testimony of science, the ghastly spectacle of moral depravity and the hideous throngs of the lazar house, the asylum and the penitentiary. "Challenging marriage, reacting from all social forms of religion, never satisfied and never still, expressing itself indifferently through music, philosophy, letters and life, this spirit of revolt has roamed, an unquiet guest, through the stern ways of modern civilization: and where

is the man or woman who has never listened to its lure?" (Scudder, Socialism and Character, p. 27).

Its spreading contagion is alarming. We read it daily in glaring headlines. History never recorded such experiences as those through which we are passing. It is momentous, gigantic, critical; we stand aghast, we wonder what will come next.

"The pernicious principle of the supremacy of force over right, elevated into a body of moral doctrine, the inspiring idea of the Nietzschian philosophy, has worked to its full extent, so as to arouse into mischievous activity the savage instincts slumbering in the minds of the many. Recourse to violence, intolerance of control, the rebellion of the ruled, exacerbations of the egoistic passions, refusal to yield where interests conflict, all emerge as the fatal and ultimate consequences toward which we have long been ignorantly drifting.

"Everywhere idealistic tendencies are carped at, humane precepts ridiculed, disinterestedness scorned, the struggle for life accentuated. Our old romantic ideals are tied up into bundles and slightly labeled "sentimentalism." And this spirit of disdain, which in the individual lets loose the evil passions, has its inevitable reflection in international life. Among private individuals, as among nations, material interest is assigned as the sole possible motive for every act. Legal formulae become a deceptive cloak for the claims of the weak, and the strong may tear up or remodel them according to their own will. And the majority of minds, imbued with this sinister teaching, fail to perceive, in their impulsive indignation, that the synthesis of it is to be found in the old Jesuitical maxim, "The end justifies the means." (DeMendonca, Moral Aspects European War, p. 13).

In this state, society, instead of getting better, is depicted as a patient in need of a serious operation. The body politic rests upon the operating table, in the center of the dissecting room, surrounded by eminent surgeons. Are they ready to proceed? In modern social and political life there is indeed a great deal to cut out. Who will apply the scalpel? In politics on account of

the enormous changes through which we have passed, brought on by the blasting of principle and right through the greatest slaughter of the ages, we might say that the entry of a man or party for the help needed would require a prognosis, a foreknowledge, or the sense to see where others cannot.

Then comes the platform on which the candidates are to stand, which can be likened to the diagnosis. Then comes the most delicate part of the operation. It is evidently much easier for surgeons to get at the truth than for that man or set of men who wander forth seeking in an inquiry of social problems to find the truth. Thus also, instead of the possibility of administering an anesthetic, this social body politic is evidencing symptoms of what might be called "violent and prolonged hysteria." It is universal, and there seems to be no way to stop it. The methods now being used may be likened to those of quacks and charlatans, who kill more people than they relieve.

This situation is regarded as a moral and spiritual menace if the trend of the times be morally considered, in which it will be noticed that it is supported by avowed radical revolutionary reformers, almost wholly confined to working men who have lost hope in all methods of relief from economic evils except in the universal paralysis of trade and industry by means of the universal strike. It aims at every existing form of government both civic and ecclesiastical. These are "signs of the times" of which prophecy warns us to take heed for they are significant.

It will be seen then that the causes of crime are numerous and complex. It is probable that the most of these arise from the increasing concentration of population because of the centralization of industry. What Guizot rightly once so highly praised might not appeal so forcibly to him now. In all nations where the towns are increasing at the expense of the country, crime has a distinct tendency to grow rapidly. In large centers of population the physical and industrial conditions of life are in highly defective state, and a large degenerate class springs up, most of

which is unsuited for industrial occupations. Many members of this class resort to a career of crime.

"It was at one time not unusual to assume that poverty is the principal source of crime: but in recent years considerable difference of opinion has arisen upon the subject. Garofolo maintained that the well-to-do, however, in proportion to their numbers, are just as criminally disposed as the poor and needy; and it must be admitted that both Garofolo and Ferri, are able to produce many striking facts and arguments in support of this contention.

"It was formerly a prevalent idea that ignorance is a very important factor in the production of crime; but almost all investigators in the department of criminal statistics are hostile to this belief, claiming that instruction in reading and writing has little or no effect in elevating the character and diminishing the annual volume of crime. The most that is admitted by the majority of competent inquirers is that education sometimes determines the form which crime will assume; the educated criminal, they maintain, seeks to attain his ends by fraud rather than violence.

"The only kind of education which possesses undoubted value from a moral point of view is the education of the character, which however is much more the product of imitation than of precept. On the whole subject of the relations between education and conduct, Goethe goes to the root of the matter when he says that "everything is pernicious which liberalizes the mind, but gives no mastery over ourselves." " (Morrison, Factors in Producing Crime).

We may get nearer the cause and effect of this existing present state of nature and recklessness by noticing the evident and deplorable fact that the Home, the Public School and the Church, the very foundation stones and bulwarks of a nation, have lost their grip upon the children of men, they preferring rather and particularly, anything else than "The House of the Lord," which as an institution meant so much to our forefathers and made the nation what it later became.

Why is it that almost every scheme of education thus far evolved has proven inadequate to the saving of the youth? What does it mean that every new text-book on education is giving attention more and more to moral and religious education? It means, that in the opinion of those who know, our school system has failed in one thing, the most essential thing, it has failed in the vital problem of saving the youth. This sad confession that runs all through recent pedagogical literature, is it not confirmed by our Juvenile Courts, the average age of our prostitutes, the age and education of our criminals, the moral corruption discovered in one school community after another and our despairing appeal to the "new eugenics" to help us do what seems far beyond us at present?

Hundreds of thousands of young men and women reared in Christian or nominally Christian homes have been received into the bosom of the Church by baptism, and passing through the Sunday School have enjoyed the instruction for a season, but, instead of uniting with the Church completely, on confession of their faith, they have gradually drifted away and become finally lost to the communion. Where shall the blame be laid but on the homes. It is indeed a glaring problem, and if the home and the Church have lost their grip upon our youth, then naturally the tendency in morals will be degrading, and education is out of the question.

In a ministerial conference a prominent clergyman recently deplored the fact that "we are hearing of change and decay in churches once towers of strength and benevolence; of great commonwealths whose native stock has been submerged by floods of foreign immigration; of a New England that is rapidly becoming a New France; of one strong church of pure Pilgrim traditions which found it necessary to call a pastor who could speak Swedish. Cape Cod is now largely Portuguese. Rhode Island has but four rural churches which are self-supporting. The decline of piety in the homes of many a godly line is evident. There is a diminishing supply of young men for the ministry. The

Lord's Day has become secularized, finding men and women preoccupied with interests other than those of the Church and the Kingdom. And if we know anything of the course of Christian history we should count it not strange that we come often to the Hill of Difficulty. Our task has inherent obstacles. It is the heaviest of all tasks. It calls us to the very summit of human endeavor. At the same time it throws us back upon God as does no other task."

Taking a world view of the situation, we notice that we are approaching the two thousandth year of the Christian era, and lately more than one half of the people of the globe tried to destroy each other's property and cut each other's throats. Of the sixteen hundred millions of the inhabitants, eight hundred millions were involved in the war of Europe and America. And now the war which was to "make the world safe for democracy" is over, but the perils of democracy seem as great, if not greater than they were previously to the great conflict. The fears that free institutions may be attacked from without seem diminished; but the danger that they will break down through the war of misunderstandings and passions within each community is greater than ever.

Dr. A. T. Hadley of Yale University declared, "this is no new experience, the democracies of the past have had more to fear from foes within than from foes without. Give political freedom to a group of men who are not accustomed to govern themselves and farsighted management of public affairs becomes an impossibility from the start. If such men remain under the sway of the religion of their fathers, the name of liberty becomes a cloak for the excesses of fanaticism.

"If they break loose from that sway they are led to the yet worse excesses of anarchism. Self-government is impossible without intelligent unselfishness. The widening of the course of study in our public schools has not been accompanied by a corresponding increase in political wisdom. Two-thirds of the things which are taught in our high schools and colleges have lit-

tle effect in making people better citizens. The example of Germany shows how a nation can develop professional efficiency to the very highest degree and yet miss altogether the habits and powers of mind which are essential to political freedom. Vision and judgment are the things that make a people great and that qualify a man to be a leader among freemen."

Similarly Theodore Roosevelt voiced his sentiments, when he said, "We have founded our republic on the theory that the average man will, as a rule, do the right thing, that in the long run the majority will decide for what is sane and wholesome. If our fathers were mistaken in that theory, if ever the times become such that the mass of the people do what is unwholesome, what is wrong, then the republic cannot stand, I care not how good its laws, I care not what marvelous mechanism its constitution may embody. Back of the laws, back of the administration, back of the system of government lies the man, lies the average manhood of our people, and in the long run we are going to go up or down, according as the average standard of our citizenship does, or does not, wax in growth of grace."

Thus we find men of public experience and farsightedness seeing conditions as they are, and will be, if they so continue from the state of nature. What institution can help us? Where is the philosophy, science or religion that can save us from this awful bondage of sin and corruption, tending toward individual, social, national and international ruin?

On the front of our canvas we painted in glowing colors the positive, wonderful "improvement" of society in its civilized state. We also turned the picture toward the wall and have seen its reverse side, its negative, natural side, whereon we saw the development of the mightiest problems that confront us as a people and a nation. It is under three heads of these that we wish to consider them, to place the blame for conditions as they are if we can, and search for a remedy; within the Home, the School, and the Church.

However, over and above all these mighty problems, "God

moves in a mysterious way His wonders to perform." He gives full measure of liberty to all men as evidenced by the fact that every great war has been preceded by the violation in a large way of the precepts of Christianity. But, we ask, where is the foundation on which men expect a millennium of universal righteousness before the personal return of our ascended Lord? Rather is not the political, moral and religious restlessness of our time a prophetic finger pointing toward judgment? Nevertheless, out of the very darkness surrounding us we perceive the breaking of the light, and out of our narrowing trouble comes some fresh largeness of hope.

CHAPTER XIX.

3). THE FAMILY AND ITS IMPORTANCE TO THE STATE.

Marriage was ordained by God to lead His children into the mystery of His heavenly home and to give them a foretaste of its joys; to be the fountain head of the Christian family, the bulwark of the free State, and the hope of perfected mankind.

From the family spring the waters that gladden, sweeten and purify, or sadden, embitter and pollute the world. As is the home so are the Church, Society and State. No people ever rise above or sink below the influence of their home life. It is the pulse and temperature of a nation, as Dr. W. Rauschenbusch well said, "the foundation of morality, the chief educational institution and the source of nearly all the real contentment among men." (Christianity and Social Crisis, p. *272*).

A home destitute of truth, virtue and godliness sends out its influences with productive power to curse and undermine all forms of social life; whilst the surest pledge of public well-being is furnished by the godly training received in Christian homes. God has bound up in the family ties that which makes for the highest possible development of all social institutions.

Man and woman coming together by the choice of their hearts, and creating a place called home, assume relations and responsibilities of infinite range and power. It is no mere temporal arrangement or respectable connection, it is both sacred and holy. If either has little or nothing to bring of love, cheerfulness and sacrifice, then sad indeed will it be for both. If either should fail to be true and keep inviolate what is brought into that union, it is sadder still. No single step can be taken in the way of irresponsible indulgence without wrecking the home and shattering the very foundations of social order. We cannot afford to forget or neglect the home and our plighted allegiance thereto.

If we would have our sons and daughters think virtue of small

account, all we need do is to mix socially with those we know to have lax morals, and admit them freely to our homes. If we would set the feet of husband or wife on the road to swift and complete ruin we should give them to believe that they are at liberty to form whatever social alliances they may choose regardless of home ties; that they may go wherever their poor, vacillating affections may lead, or dark passions impel.

Conjugal affection is a rare sensitive plant that is easily blighted, and dies at the touch of anything socially impure or unclean. If it is what it ought to be, pure and holy, it shares burdens, cultivates and strengthens patience, multiplies joys, gives character and beauty to every thing in the home, thereby morally affecting the State for good, and by so much more raises the standard of all society.

The greatness of our country has come more from her moderate masses than from her transcendent leaders. Here God has created the largest middle class the world has ever seen. It includes the entire skilled labor of the nation. This is its prime differentiation from the bourgeois that our soviet friends are so fond of sneering at, together with the quality inherent in our whole social and economic scheme of things, it is not a fixed group enduring from generation to generation. Its membership comes and goes with the ability of father and son and daughter. So it is essentially a dynamic crowd as opposed to the static, rather self-satisfied, extremely bourgeois type of Europe. In short its members have the American potentialities of achievement and success. These make the best citizens and are the best hope of the State. Emphasis must be placed therefore upon the family as divinely instituted to care for and train up children in the way they should go.

It follows then that the great work of the home is to rear and train young lives for positions of trust and honor in society, the Church and the State. If the home is responsible for good men and women, it is also for the bad. The influences of home environment follow one throughout a life time, either to bless

or to curse. There is such a thing as throwing around a home many beautiful and blessed influences, so that the children will ever cling to it with obedience and undying love, directing weary feet and making light the burdens of life.

"It is here that the spirit of wise government must flow from parentage. The parental qualities make the aim of family government to be for the welfare of the governed, these may succeed or fail as they act wisely or unwisely, but that is the aim, the welfare of the children. This gives the best direction for all kinds of government, the welfare of the governed. Then too the obedience of children in such a family is not of fear but of love, recognizing the need of such government, an obedience of loyalty to the parents. This spirit becomes by natural growth the spirit of citizens in such a government, the obedience of loyalty to the State.

"In the family where there are at least four children, the brother and sister qualities being in full exercise, the living for self finds its proper development and its healthy limits in living with and for others. Thus the spirit of true citizenship is cultured in the family, the sharing of opportunities, privileges and responsibilities of life in a brotherly spirit." (Schenck, Soc. and Bible, p. 162).

It can be readily seen how vitally such a spirit affects society and the State. But where character and stamina are lacking, what can any institution, civil or ecclesiastical, do with it? "Every house divided against itself cannot stand." Where is the root of the evil? The question once asked in a mothers' meeting was, "When should a mother begin to train her child?" It received the terse reply, "Twenty years before the child is born." What an asset for such a child to get a proper start in life, and how much easier to train it in the way it should go. Evil influences and suggestions from without would have a lessened power of control. But this is not so generally, what we find is that the modern environment, particularly in cities, has become most deplorable. What the Church and the Sunday School would build up, in many

instances the home, the street, the numerous cheap amusement and connected shady places undermine.

The twentieth century evil spirit has become a pleasant tempter in the garb of an angel of light, bringing pain and sadness into many a life and home which our physicians, if they would, could easily and tragically paint by denouncing the secret sins of society committed within and without the marriage bond, and not so much among the poor as the well-to-do. Their sins are bound up as a clerk of the assizes binds up the indictments of malefactors in a bundle, and at the trial brings them out and reads them in court. So God binds up these secret sins, and at the judgment there will be a revelation with remorse.

And no wonder the divorce mill is forever grinding out its victims, first "hatched, then matched, and then, dispatched." Statistics prove that in twenty years one hundred and seventy thousand "migratory divorces" out of a total of nine hundred thousand cases were brought on in this country alone with the change of residence. From twenty-five to fifty per cent of the children in our reform schools have been found there because of the separation of the parents; proving a pressing necessity for legislation wherein not only every State shall be required to formulate laws in harmony with all the other States, but that both parties in every divorce suit must be represented.

The Hon. Carroll D. Wright, an authority on the subject, claims however, that "the question of divorce cannot be satisfactorily or judiciously considered from the standpoint of unregulated sentiment on the one hand, or a rigid ecclesiastical doctrine on the other. We must look at it broadly, in its relation to other changes in society, especially with a recognition of the intellectual, social, and industrial equality of woman, and her progress toward emancipation in all directions. We cannot assert, that divorce is to be considered as an isolated question, to be solved offhand by a single act of the legislature; but we must ascertain, whether or not a tendency toward divorce means retrogression, whether or not it means a vitiated moral public sentiment, whether

or not it is an evil, and we must look the question fairly in the face, in all its bearings courageously and honestly."

Analyzing and reading this expert statement between the lines, it means to say that modern divorce is in the main not a cause but the inevitable result of a grievous disorder of society, so that we cannot see our way clear to join with others in their indiscriminate condemnation of divorce. Instead of condemning more liberal divorce laws, and advocating reactionary legislation we should seek the evils which lead in too many instances to have dulled the senses to all that is sacred in the home life.

Immorality can never conform to morality. Water and oil will not mix. This has been tried over and over again and failed, as illustrated at Monaco, where the two chief buildings are the cathedral built on one cape, and the Monte Carlo Casino gambling palace on the other, half a mile apart, and both erected by the same family. Monaco is quite religious. There are also a convent and a monastery. Many nuns walk its streets. But the place swarms with a greater number of rouged women than in any other city in Europe, and more lives are ruined every year at the Casino than the bishop in his cathedral can save in a generation. Those who maintain this plague spot of corruption, considered outwardly the most beautiful spot in the world, a paradise given to sin, evidently consider themselves very devout.

It is like Ephraim, "a cake not turned," which presents the most fearful and difficult problem of our time. The actual cause of modern looseness in morals and religion is just this hypocritical playing with pagan ideas and practices which gradually lead to the destruction of the home and the State. Perhaps our artificial mode of life has something to do with this. Men today are controlled by their nerves. The excitement of life, together with the all too common use of stimulants and narcotics, has had a tendency to make us a generation peculiarly sensitive and even irritable, all resulting from the mad pursuit of wealth, which has affected the family in no small measure.

All cities in greater or less degree are the centers of great and

strenuous commercial transactions, of ambitious, increasing magnitude. Men are driven by fierce competition and are almost wholly absorbed in thought and endeavor, six and even seven days in the week, to the attainment of wealth. The dollar in their vision obtrudes all else in their haste and desire to obtain the delusive riches. What moral interest can there really be in the welfare of their own families excepting in the payment of monthly accounts and allowances, when the godless principle in this evil day of profiteering, "every man for himself and the devil take the hindmost" is the rule of the market.

Naturally if there are children they will throw aside all restraint, where the father is merely respected according to what he doles out in dollars and cents. For a while this lax system may work well enough, but a family or a nation swayed by such principles, supplanting its nobler aims and purposes, carries within itself the seeds of destruction. Children of mere materialists live lives of self-indulgence, permitting luxury to relax their nerves, softening their brain tissues, and making their muscles flabby. The cushion and mandolin business and all that sort of thing do not go in real life. "Evidently some of our family trees need spraying!"

The natural sequence of the money craze then is material pleasure: the dance hall, the card table, the moving picture theatres, sometimes five and even six of them in a common city block, which have become the sanctuaries for millions of our population. It is an irresistible passion that binds and drives them to excess and very often appeals only to their lower natures.

Legitimate, clean, wholesome amusement must be encouraged. God takes no greater pleasure than in seeing His children happy, and there is a conformity to the æsthetic customs of society which afford an opportunity for the diffusion of society which isolation and separation cannot give. Naturally, then, reason and conscience must determine such questions, together with common

sense application of Christian ethics, which then clear the way of all scruples.

However, never before have people of all ages, from the youngest to the oldest been so attracted by what is a veritable contagious epidemic called "movieitis," flocking to these temples of pleasure, afternoons, evenings and Sundays. What evils lurk behind the gilded front, or are in store for them upon the screen. Some plays may be as effective as a gospel sermon, which is saying much where there is no prayer nor Saviour nor spiritual atmosphere, but oftener the screen robes the shameless ballet-dance with the fig-leaves of music and insults the first principles of modesty.

A game of cards is in itself innocent, but the defiling touch of gamblers and pickpockets has for centuries made the game leprous; and "euchre" is made filthy with lucre, set up as the snare to catch the unwary. The horse-race is defended as a simple exhibition of beauty and speed of the noblest of animals; but as an institution, it is another open door to hell. And, there may be "nothing inherently wrong in the dance," simply the "poetry of motion," and it may be conducted by those of stainless character; but as the dance exists today, it deserves the name with which an earnest moralist boldly brands it, "lascivious."

Verily the spirit of Monaco rules far and wide in these days. It is the religion of Epicurus who assumed pleasure to be the highest good; given to luxury; indulging in sinful appetites without stint or limit, and the result is evident. The moral and spiritual sense of taste is lost. It is a stubborn, self-satisfying spirit, which Christ deplored and with which the home, the Church, social science and the State are now asked to grapple.

What apostasy! Can we dare go so far as to assert that this is why the ravages of the cholera traversed whole continents in 1832, 1834, and 1839, which proved indeed very sad chapters in the world's history? What was the actual cause of the great world war? It was simply history repeating itself: Christ recrucified, spat upon, and his garments parted. Our age is com-

parable to France in the fifteenth century. The streets were flooded with blood from the guillotine. Men acted like wild beasts feeding on carnage. Paris was the abode of demons. And then, when it all ended, were the people free? They were glad to take refuge under another yoke of despotism!

Men then inquired as they blindly do now, "how could such events occur under the government of an all-wise and benevolent Deity?" History can answer that question, for there were political reasons in the follies and oppressions of the reign of Louis XV, and Louis XVI, when God was dethroned, the Bible and Christianity discarded, and the shameless prostitute "Godess of Reason" enthroned in Notre Dame. Then the rightful and only incumbent of that holy office gave them over to their own lusts, in rapine, violence and blood-shed; and well might *we* also, as Americans, pray in the words of Rudyard Kipling:

"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Sociologists have always and rightly claimed that the family is the unit of society. Accordingly how dependent the State on this unit. In the face of the facts enumerated, what then can be the remedy that will avert the fall of the family, that institution considered so important? Can more philanthropic palliatives be applied to solve the problem? All of them have been weighed in the balances and found wanting, excepting Christ and His Church.

Repentance, faith, confession, baptism and the family-altar are still the only ties that bind the home to the Church and to heaven, the fountain of blessing to the State and the Nation. No wonder a statesman like Joshua exclaimed, "As for me and my house, we will serve the Lord." To this the apostle Paul significantly adds, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Liberty therefore involves a redoubled responsibility. Those children that have not inherited self-restraint and sober moral impulses from worthy sires are apt to become intoxicated with the unbounded liberty they expect to enjoy: and to rebel against all law and authority. It is only pure air that can invigorate and stimulate, and make ruddy, healthy bodies. It is only the moral, intellectual, spiritual home that can produce moral, intellectual and spiritual children, giving stability to the State.

CHAPTER XX.

4). THE EDUCATION WORTH WHILE.

In the judgment of nations, the one most serious indictment will be the charge of neglect and indifference toward the fundamental principle of all education, "Train up a child in the way he should go, and when he is old he will not depart from it." "And the King shall answer them saying, Verily I say unto you, inasmuch as ye did it NOT to one of the least of these, ye did it NOT to Me. And these shall go away into everlasting punishment." It follows then that the training of the body, mind and soul on the part of competent authorities is the child's birthright, this is its righteous claim on the home, the school and the Church; wherein society and the State are vitally involved and obligated for their own good.

Amid many acknowledged hindrances and deficiencies the State in this country has liberally built up the finest school system of the world. Without hesitation, and opposed to the proposed substitutes emanating from the heinousness of those enemies who would undermine and make it what it shall not be, in their so-called defense against ignorance, sectarianism and bigotry, we reverently declare that our fathers were divinely inspired in their determination that the American people should be an educated people, capable of reading for their information and of thinking for themselves.

With that purpose in mind, the nation's first builders established our system of public schools to prepare their children for citizenship, and to render the same service to immigrants from many lands. They knew that their opinions were neither final nor infallible, that new problems would arise to be solved in the future; but they had faith to believe that if posterity were educated with some degree of liberality, and were inspired with the noble idea of self-government, they might be able to think and do for themselves even under unforeseen circumstances.

However, big fissures in this wonderful structure have appeared, because its foundation stone, the Bible, originally laid by the master builders, has been removed by the enemy. In most of the States the Bible, and therefore all religious training, is excluded from the curriculum of our public schools because we no longer have a Bible reading public, to many of whom, "the epistles only mean the wives of the apostles!" The people control or should control the schools and can put into them what they please. It is not that we are afraid of sectarianism or a state religion, we dread both far less than our fathers did, who made the Bible the chief text-book of the school.

Just that which helped make the system impregnable as intended by our Revolutionary fathers, has been abolished in most States because of the rivalry of sectarianism between Judaism, Romanism and Protestantism; and naturally our children have become excellent material for the most appalling skepticism of some of the higher institutions of learning, where the Church and Bible schools are unable to cope with the situation. It is even asserted that our schools are barred from reading and teaching the Bible because on a world view of religions Christianity might itself be called a sect. Yet ten out of twelve state supreme courts have in recent years declared that prohibition of sectarianism in schools does not exclude the Bible.

The National Teachers' Association has also taken a firm stand in this matter to the effect that if the opponents would consider the question with sole regard to the welfare of the child and the nation, rather than the interests of various theologies, they could scarcely oppose the movement to restore the Bible in the schools as the logical conclusion of the two premises: first, that every child is entitled as a religious being to religious education; and second, that as this is the most important part of all teaching, those who give it, should be pedagogically trained along this line, so far as possible.

What else could be offered for the improvement of our modern system of education in the face of the question,—*"Will not the*

ideal curriculum embrace something more than a knowledge of literature, the sciences, or mere technical skill?" The seriousness of the situation has even aroused our statesmen in the consideration of plans and suggestions for a Bill of Americanization. It is an emotional subject. It touches the life-blood of the country. The bare facts arouse and excite an alarm beyond any day's grist of the world's news.

In this Americanization Bill one sees at a glance the source of all that ominous cloud of misinformed, misled discontent which hangs upon our horizon waiting for some untoward wind to blow it across our land in a wasting tornado. For example: Three millions of our population are deaf to the English tongue. Five and a half millions are blind to the printed word. Only 8 per cent of Russians are naturalized within a five-to-nine year period. Of Bulgarians, 96 per cent; of Rumanians, 95 per cent; of Greeks, 92 per cent; of Croatians, 95 per cent; of Armenians, 76 per cent; of Austrians, 67 per cent, employed by 112 employers of labor, are not citizens. Of our farm folk 3,700,000 cannot read or write.

How can we hope for a united nation amid such conditions? We have no way of communicating effectively either our theories or our social life to these vast masses of our population. They are not becoming Americans. They are great islands of alienism, utterly beyond our reach to persuade or advise or protect so long as the deep gulf of an alien tongue separates them from our national life. What can we expect except that radical leaders appealing to these alien groups in their own tongue can easily win them to stupid and suicidal attacks upon that which they do not understand? It is a modest program that the Americanization Bill lays down. Some of the problems it does not attempt to touch.

Indeed a mighty problem, and where our statesmen are forced to evade the issue by ignoring just that which can solve it. Any other expert high priced suggestion is negligible, where the foreign born must remain but surging masses even as they came

to our shores at our consent and in many instances upon our urging. Instead come suggestions of compulsory education in our public schools, overlooking the fact, unconsciously perhaps, that these people are tired out after a day's hard labor, when their ears are to be opened to the English tongue and their eyes to the printed word. And yet, accomplishing all this, what will the English tongue do to solve the great problem?

If without the proper foundation, the education of the present day may be summed up in a person of taste perhaps, who knows a few classical quotations, with a veneer of knowledge, just enough to make him think he is educated. The most pitiful creature in the world is a so-called educated person who does not know how to use his education, and when he makes the attempt it means a complete failure, thereby harming not only himself but others, and it generally tends toward an imitative radicalism that is most dangerous; "weighed in the balances and found wanting."

An education solidly based on Christian faith and doctrine will always prove and acknowledge itself the expositor of the ideals and ethics of the ages. Radicalism on the other hand, finds itself out of accord with the tenets of that religion, and therefore discards it, if not officially, yet through the expressions of its leading exponents from time to time. Trying to serve two masters some "reformers" appeal to the doctrine of Christ as their only reliance. Such radicals teach the doctrine of hate; Christ however, taught love. The poet Tennyson illustrates the difference:

"One ship drives east, and another drives west,
With the self-same wind that blows.
'Tis the set of the sails and not the gales,
That tells which way we go.

Like the winds of the sea are the ways of fate,
As we voyage on through life.
'Tis the set of the soul and not the goal,
That tells the way we go."

Viscount Grey recently ventured the suggestion that "good will" will cure the social and economic ills of the world. Chris-

tian and secular education have been teaching the doctrine of good will for nearly two thousand years. It reached its broadest application in the doctrine of the Nazarene and the teachings of the Apostle Paul, notably in Paul's epistles to the Philippians and Ephesians, wherein he declares that some preach Christ "of good will" and "with good will doing service as to the Lord and not to men."

Good will is renouncement of all that is not in conformity with divine order, a sacrifice of self-interest, forgetfulness and disregard of self. It is an ideal devoutly to be desired, yet in the course of two thousand years it has not attained the anticipated results.

Professor A. T. Hadley said, that "self-government is impossible without intelligent unselfishness, the kind of unselfishness that Jesus taught two thousand years ago." But, where can this "intelligent unselfishness" be attained, excepting as Charles Spurgeon once put it: "Educate a man's head and you make him an infidel, educate his heart and you make him a fanatic, educate both together and you get a better man."

Especially is this true in the problem of Americanization now before the country. A "New York Tribune" writer, commenting on the situation, tritely said, "there are infidels and fanatics in the land, and one class is as undesirable and dangerous as the other. What is called "Bolshevism" is the product of too much brain education at the expense of the heart. Bolshevists imagine they are promoting a doctrine whose source is the heart and the conscience, whereas it is created out of a false kind of education, an education of the head beyond its capacity.

"Fanatics are persons educated in the heart alone at the expense of the head and common sense. Fanatics, are obsessed with emotions and visions. They do not think straight, often they do not think honestly. Radical reformers are too often filled with so many emotions as altogether to lose sight of the safe and sane. The difference between a genius and a fanatic is the difference between emotion tempered with reason and emotion without the

calm which comes from a true education and the proper use of the brain. The world is troubled with an abnormal education of the heart and too little education of the head. A balance should be struck." This is no doubt what Shakespeare meant when he said,

> "Ignorance is the curse of God,
> Knowledge the wing, wherewith we fly to heaven."

It is therefore perfectly clear that our greatest problems can be solved by making the Bible the most important text-book in our public schools, taught by pedagogically trained, conscientious unbiased teachers, who have this balance of head and heart, thoroughly biblical and not sectarian; for, why should books of finite men, pagan and infidel, be put before the Word of God in education, that Word which represents the highest wisdom? Is it honoring our Maker? Is it Christian? The Bible should be first in every line of study, because first impressions endure the longest, and because,

> "Save for my daily range
> Among the pleasant fields of Holy Writ,
> I might despair."

It is thus that Tennyson would tell us that the fear of the Lord is the principal part of knowledge. "Seek first the Kingdom of God and all these things shall be added," and, "train up a child in the way he should go, and when he is old he will not depart from it."

One of the most remarkable statements in this relationship recently appearing and sent broadcast by the International Sunday School Association, is from the pen of T. H. Wolcott, saying, "a little girl whose parents were members of a famous religious sect always associated with Utah, was asked if she knew where Boston was. "Oh, yes," she replied, "we send missionaries there." If we live in the East, we probably think that remark "funny." It isn't, because there isn't a city in the United States, and scarcely even a hamlet, that is not in urgent need of missionaries being sent to its children. According to the census

report there are in this country 25,000,000 children under twelve years of age, and according to reliable figures that have been compiled by religious and philanthropic organizations *twelve million* of these children are absolutely without religious instruction of any kind.

"Such persons are generally regarded as heathen. Are American children heathen? This is alarming. If this condition continues, what sort of civilization shall we have twenty years hence? This state of things must be changed or we shall be nationally only materialistic, if not atheistic. We should take a look at our own glass house just now while it is quite the proper thing to throw stones at another nation for having trod a wrong path. Religious education must have a vital place in the reconstruction program of the future.

"The public schools can develop a race that is efficient and patriotic, but under the limitations which seem to be unavoidable, they can never develop a race that will be Christian. This can be done only by having in every community schools of religion as effective in the teaching of their subjects as the public schools are in their work. Three elements are necessary in order to enable the Sunday School to do the work so desperately needed by the nation: an aroused public conscience, trained teachers, and the adoption of modern Sunday School technic.

"Shall the lessons learned in war be applied to the arts of peace? The answer will depend on how Christian this nation is at heart. Most men and women can be noble in a crisis if they have the time to prepare for it, but to be generous and helpful in everyday humdrum life, will test any character. In such an hour the habits cultivated by the public schools and the schools of religion, Sunday and week-day schools, will be the greatest controlling factor."

It is what we are that determines what our children and the state of society are to be after us. The precious heritage of a godly ancestry was the ringing challenge set forth in the words of George Washington when he said, "We will maintain our liberty

and freedom only through the religious education of our children." The highest freedom can only be secured by a free and complete obedience to every detail of the eternal law. Striving to attain that which acts in accord with the highest form of our being we learn that it will be only on the foundation of the Word of Him who said, "The Truth shall make you free."

CHAPTER XXI.

5). THE CHURCH AND ITS MISSION.

At the most critical stage in the career of Christ upon earth, when His enemies increased with the purpose of putting Him out of the way, He turned to His disciples and asked: "But whom say ye that I am?" And Simon Peter answered, "Thou art the Christ, the Son of the living God." And Jesus said: "Upon this Rock," the rock of Christian testimony concerning the divinity and saving power of Jesus Christ our Lord, "I will build my Church, and the gates of hell shall not prevail against it."

It is this one body, that confesses Him in all parts of the world, justified by faith, to which the special privileges of the Gospel are given, "the called out" mystical membership, in whom is discerned the election of the Father, the sprinkling of the blood of Jesus Christ, and the sanctifying work of the Holy Spirit, which is the Church.

At first, as an insignificant blade sprouting from the soil, it gave little hope for its promised marvellous setting. Suddenly effective in every sense of the word however, the astonished world sat up to behold that out of the stable manger of Bethlehem had grown a new world. The humble birthplace witnessed the origin of the force which destroyed the religions of the old world and a movement which created a reformation in every department of life, proving during nineteen centuries that the Gospel of Jesus Christ is indeed and in truth the grand and all-sufficient remedy for all the evils which beset mankind.

Dr. I. M. Haldeman, on Rauschenbusch's "Christianity and the Social Crisis," says, "The mission of the Church, contrary to the views of many modern writers on social science, is not to save society, make it better, and set up a spiritual kingdom in a world which has rejected the King, and where His Cross still flings the shadow of its brutal shame upon an unrepentant earth. The mission of the Church is not to cry peace in a world which, by the

grace of God alone, simply exists under a pronounced, but suspended sentence. The Church is here as the ark was in the days before the flood, a witness of the world's condemnation, a warning of judgment to come, and an open door of invitation, bidding men to flee unto Him who is the Head of a new and coming race, and the alone author of eternal life to men."

As the most dynamic moral force in the world, however, the Church has stood and is still standing at the fork of the roads pointing the way to truth, salvation and eternal life, as against a selfish, sordid, satanic Bolshevism, caring neither for justice nor mercy, the way to violence, greed and shameless immoralities.

The influence of this mighty institution, after having courageously passed through another crisis, is again seen in the modern endeavor to mutualize all human interests, the enthronement of the many instead of the few, and the appeal for the recognition of the economic, social and moral unity and welfare of all mankind. It is now acknowledged by many that its secret vitalizing power resides in the fact that it is not a dogma, nor merely an institution, but a Personality, the Bride of Christ her Lord. As such she belongs to no class or clique, race or social group, and welcomes to her fellowship all those who are weary and heavy laden and who will take the yoke of Christ upon them and thus find rest unto their souls. Having fellowship with Christ in His sufferings, they enjoy 'the true apostolic succession.'

It is not surprising then that the many social problems enumerated, and elucidated, according to nature's teaching, now all come in full array to the fork of the roads where the Church is standing, and not only request recognition, but ask the question, "Does this, the greatest moral force in the world fully recognize its responsibility as a factor in the every-day life of the community?"

Historically always handicapped, the general reaction following the war affected the Church in no small measure as she awakened to the awful moral loss of international ties, the feelings of bitter enmity and strife aroused on every hand, proving it a world

suffering from overstrain and agitated by conflicting programs of reorganization.

The "Commission on Church and Social Service" declares it "most fortunate that the Church has also undergone a transformation. The churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the Church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion."

We are being taught through innumerable products of social science that in taking this position, the Church realizes that it is on historic ground. It recalls the words of Isaiah the prophet, "Is not this the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isa. 58:6-7).

It is granted that this Old Testament sentence does embody to a great extent all the ethical principles of Christ as set forth in the Gospels, the Sermon on the Mount, the Lord's Prayer, the Golden Rule, and the Summary of the Law. It therefore singularly illustrates the social program of the Church in the Law of Regeneration, the Law of Righteousness, and the Law of Love, which reveal their peculiar relationship to the problems of the present day.

Logically we so arrange these three laws in their order because they are not only fundamentally Christian, but have also, been adopted as fundamental in the so-called "social gospel" on the basis of evolution, through which it is expected that the

"social consciousness" will be awakened in order to put into effect a utilitaristic plan of "social reconstruction," the outcome of which would naturally be Comte's hope of "A Religion of Humanity."

The Law of Regeneration is set forth by Jesus in His conversation with Nicodemus, "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God." He evidently refers not alone to the Rite of Baptism, but that which the rite signifies, the cleansing of the soul from the condemnation of sin, based upon repentance and faith in the atoning sacrifice. And by the Spirit He meant the Holy Spirit, both the personal Spirit and the life influence which flows from that All Spirit, even as our Lord said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." (John 3).

This influence which flows from the All-Spirit transforms the life of the individual, which fact should naturally affect the character of society, and does, where there is vital conversion and regeneration. As Christ in that Gospel portrays the true and effective Evangelist, every disciple should accordingly become a witness, in order to work upon other individuals and thereby upon the social order for its regeneration, in season and out of season, whether society will be regenerated or not, does not here enter into the proposition.

Naturally this statement is not altogether in accord with some of the new perverting doctrines set forth on the basis of evolutionistic social science. "Nothing could more terrifically rebuke the idea of salvation by class and arouse us to the fact that salvation first and last in this age must be soul by soul, and each soul saved by individual relation to an individual and responsive Saviour. What shall a social redemption profit to the man whose soul misses God because it has missed union with His Christ? The Church is not to spend its energies on purifying Sodom, but to witness against it, and never to get away from

the fact that the question of this age is not the 'sin question,' nor the 'social question,' but the 'Son Question,' and that the persistent demand of heaven to earth and to every human being is, 'What think ye of Christ?' "

Only in this scriptural sense should regeneration be understood and applied, which upon the basis of faith and prayer will solve the greatest of problems, because it is nothing human, but divine, and coming upon men as the greatest blessing, it not only visibly affects the world but preeminently the Church, concerning which "the Great Commission Prayer League" recently declared that "there are thousands of God's children, oppressed by world-wide spiritual drought, lorded over by ecclesiastical taskmasters of Egyptian type, driven to desperation by the prophets of apostasy on every hand, crying to God for a world-wide revival in the body of Christ. And shall not God avenge His elect, which cry day and night unto Him? He did so in the days of Luther. He did it again in the day of Wesley, and Finney, and Moody. And He will do it again in our day, either by sending His Spirit or His Son. The darker the day the brighter the outlook. It was the bricks without straw that got the Israelites across the Red Sea. It was David's enemies, that, under God, secured for him from a single tribe fifty thousand that could keep rank; they were not of double heart! And it is the power of darkness and apostasy today that, in answer to prayer, is baring the arm of God in the Church's behalf."

Only by earnest prayer and evangelistic effort can the history of the Church, and, accordingly, the world be changed. Regeneration will then mean not an evolutionistic or socialistic sign of comradeship, but a crown, the symbol of sovereignty, which with its benign influence will arouse the consciences of men in marvellous re-equipment of Christian motive, bringing to the world its vital need of the redeeming grace of the Lord Jesus Christ, without which human brotherhood will remain a phantom and a dream.

Again, what is the relationship of the Law of Righteousness

toward the social problems of the day, delivered as a fundamental ethical principle to the Church and by the Church in its teaching and practice, to all men? Can this law be applied to the so-called "social consciousness?"

"So far from intimating that social conditions should be redeemed and righteousness rule in men, Christ Jesus, the Head of the Church declared that lawlessness would be multiplied. He held out no hope of social betterment. He occupies Himself with warning the individual soul of its need of salvation. He who is misnamed as a social saviour lays down the most stupendous proposition ever heard for the need of individual salvation: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" What is the advantage of a perfect human society on earth, what is the worth of the best condition it can offer to the man who has lost his soul in this world; who while in this world, is dissevered from a personal Saviour?" (Haldeman, on Rauschenbusch's Christianity and Social Crisis, p. 30).

As with the application of the law of regeneration to society in the solution of its problems, so with the law of righteousness, it can again only remain a utopian ideal where righteous laws may be placed upon the statute books, but impossible of enactment, because society as such is not nor can be of its own volition what it surely will be under a theocratic rule of government, which the King and Lord Jesus Christ only can introduce in the fulfillment of time. "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:2-4).

"Once again let socialism," says Dr. Haldeman, p. 31, "Christian or otherwise, bring about a state of society, wherein the conditions as to this life should seem to be perfect; where capital and labor shall have joined hands; where the sword shall have been

beaten into a ploughshare and human flesh shall be no longer the prey of battles, even then the Son of Man shall step forward and putting this best society into the scales, weigh over against it a human soul, and in calm, judicial tones say: 'The best gain this mortal life can produce is as nothing to the infinite need of the soul. Time's shadows flee away, eternity dawns. What shall a social redemption profit to the man whose soul misses God because it has missed union with His Christ?'"

Thus if righteousness is a condition imputed to individuals only, by Christ, even as with regeneration, then the principle of righteousness ethically is possible only from the standpoint of faith in Christ's propitiation for sin and unrighteousness and with Him as the goal. In so far as every redeemed soul is to be evangelistic, so it is to live in His strength the most righteous life possible even as He is righteous, for which purpose He established the Golden Rule in relationship to others, and thus society can only in so far be affected as the individuals of society become Christians growing in strength and number.

Only in this Christ-spirit can safety be found, where righteousness will, as Judge Wendell P. Stafford recently put it, "formulate a policy that will treat all men as brothers, all equally entitled to the fruits of their labor, all equally entitled to raise themselves as high as possible, each in his own place, without doing wrong to any of the rest. It is the spirit of justice and fraternity that must be our guide"; but, where are we to look for leadership if not to the Church? Therefore society is far more dependent for its moral welfare on the individuals that make up the Church than supposed or appreciated; but, the Church is also under obligation to live righteously so that this law may permeate and change whatever unrighteousness it comes in contact with.

Finally, the relationship of the Law of Love to the social problems of our day must be similiarly applied, only in a broader sense, for God is Love and would have all men receive the proffered redemption and the imputed righteousness of Christ. The law of self-denying, active service for good among men, the law

which stamps the great principle of selfishness as a vile and execrable thing, might truly be described as a new commandment, or the fulfillment of the law of Moses. And our Lord has not left this in mere abstract vagueness; but has fixed it on the Church His Bride, and brought it home to her conscience and heart by a definite and specified pattern: "As I have loved you, that ye also love one another." That love of His, beyond anything the world has ever seen, was self-denying, boundless, to which He added His all.

We must again notice that it is as individuals that make up the world of men, and not as society in general that He refers to us as seen throughout all His life and teaching. In only one sense are "His Individuals" collectively spoken of, and that as individual members of His body, the Fountain of Love, who then through Him are to be rivers of love flowing out and enriching mankind. As such, Peter and John represented the Church as they beheld the cripple at the Gate Beautiful. Peculiar is the claim now that all the unrest and condition of society is typified in the cripple. Employer and employee, political parties, religious and sectarian rivalries and nations opposing each other are there seen as he begs an alms. What attitude shall the Church take? Shall there be no explanation? Or, shall the Church say that the world is dark, cruel and vengeful, having nothing to offer but "an insurance policy against fire in another world?" Can she do as much or more than Peter did by saying, "Silver and gold have I none, but that which I have, I give unto thee, in the name of Jesus Christ, rise up and walk?"

"There are two sides to every question," remarked the philosopher. "There's two sides also to a hickory nut," answered Farmer Corntossel: "an outside and an inside, but only one of 'em is worth payin' any attention to." Just so it is inward values that count in man's redemption, not the outer. It was not silver and gold but the spiritual mind of Christ in Peter and John that restored the lame man; and that same power, on the basis of faith in the effectiveness of the death and resurrection of Jesus

Christ can heal humanity today if it is willing as individuals to receive it, and thus only bring about a mental, moral and spiritual resurrection from a human and carnal nature to a divine realization of life and being.

And the Church, immediately following the world war, suddenly thinking the exegesis concerning the cripple before the Gate Beautiful as plausible, realizing her responsibility as a factor in the every day life of the community and the world, began to apply herself to the vital needs of the hour, in a stupendous program of service, called "The Inter-church World Movement," which represented, as was claimed for it, "the marshalling of the forces of Protestant Christianity to cope with the world problems of the Church." As this movement was to extend over a period of several years, a fair judgment of its value might easily have been formed on the basis of two conditions, as seen in Rev. 3: 7, 14, whether it was to be what was claimed for it or not.

If it meant nothing more than a gigantic sociological effort to stir the Church and the world by its own power; merely a social, educational and ethical campaign, resulting from an awful awakening within all nations to the need of reconstruction following the devastation of the world war, it naturally would have been a reversion to the doctrine of salvation by good works, with justification by faith in Christ entirely ignored; proving thereby the loss of the Pauline method, the Purpose of the Reformation, and the Keys of the Kingdom of Heaven; which evidently characterized the Church of Laodicea.

On the other hand, if it were of God, and its propagators had spiritually discerned how the Church came into being, due to the wonderful testimony of the followers of Christ, the Saviour and Head of the Church, filled with the Holy Ghost, determined to know Jesus only, and to bring immortal souls into contact with Him for salvation, on the foundation of His atoning sacrifice and resurrection alone; it would have been found that this generation of Christians also, and in the Philadelphian spirit, is liberally and with holy zeal using the entrusted Keys, not only

unlocking the Kingdom door to all who by faith will enter out of every nation under heaven; but there would be the addition of another chapter to the Acts of the Apostles, which might be summed up in St. Paul's expressive words, "So we preached and so we believed."

This analysis however, should by no means dampen any optimistic faith, strong conviction and zeal, even if the Inter-church World Movement was a failure, "because of extravagance in administration." The lesson learned should bring the Church into proper relationship to God and His Word, out of which will be born mighty deeds gripping the heart and conscience of the followers of Christ to go forth to do and dare great things in the proclamation of the Gospel Message to the whole creation, pointing to the Gate Beautiful. That gate was expressly designed for that purpose and God desires and has made provision for all men to enter. But it is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." We know of no other effectual way for the progress of the Church.

Where then can the plan laid from the foundation of the world be improved upon by a so-called "social gospel?" The three cardinal principles of the spirit realm: regeneration, righteousness and love, cannot become personified, materialized or socialized except by way of re-incarnated Christly lives, as they go forth to live and preach an evangelical gospel for entrance into the Kingdom of Heaven, which is at hand.

Fundamentally then, what man needs in the changes that overwhelm him are the safeguards upon which wisdom and character depend, the religion of Jesus Christ our Lord, according to the *supernatural* laws of regeneration, righteousness and love. As all external authority, of king or pope, tradition or custom loosens its hold, its place must be taken in the individual soul by the imperative of an enlightened conscience, the imperiousness of an enlightened will, obedient to the still, small voice of God,

Hence the solemn warning which closes and enforces that most wonderful of all discourses: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

All life therefore should be built around the one purpose which is most worth while; to let it run out to the end rich and deep and full in the plans of God for the world, for, in the words of Whittier,

"The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap what we have sown."

SHALL JESUS FIND FAITH ON EARTH?

V.

ACCORDING TO THE PHILOSOPHY OF HISTORY;

or,

HISTORY PHILOSOPHICALLY CONSIDERED

CHAPTER XXII.

Arriving at the conclusion of the whole matter, in the fear of God, who shall bring every work into judgment, we are compelled to deal with this final subject as with those preceding, in all directness and conciseness, with an entire absence of any attempt to round off the clear cut corners of unpleasant truth; and in the spirit of Amos, the herdsman of Tekoa, "for God revealed His secret unto His servants the prophets: the Lord God hath spoken, who can but prophesy;" and because more than any other branch of learning, history presents a comprehensive study of mankind.

A great deal has been written in opposition to history, claiming it to be a vast river of falsehood, which is easily said and has been reiterated since the days of Herodotus, who "amply illustrated the splendors of unreality." Yet, all we know of man in his relationship to the world we receive from history, and, Lord Beaconsfield well said, "Events are wonderful things." It cannot be denied that there are numerous events in history that never can be obliterated and will be referred to because they with their consequences are deeply engraved upon the tablets of time and eternity; besides, we can know no nation unless we know its history, and it will also be found necessary to know the history of all nations.

The sacred Book declares, "that which hath been is now; and that which is to be hath already been; and God requireth that which is past." Experience here testifies concerning the special

service rendered by the past which makes its study so important. It shames our indolence; it cheers our despondency; it guides our efforts.

"Besides, what are our sciences but memories of the past? Astronomy is the memory of the universe. Geology is the memory of the earth. History is the memory of the human race. There is nothing forgotten or left behind. The past is brought forward into the present, and out of the past the future grows. The reproduction of long-overpassed forms, the striking lack of varieties, and the recurrence of hybrids into the mother-species, are all familiar illustrations of the persistency of memory in the organic world. Nature never forgets. Nothing perishes without leaving a record of it behind. The past history of the universe is not only preserved in the memory of God, but is also inscribed upon its tablets." (Macmillan, Two Worlds Ours, p. 286).

This is further substantiated, said Diderot, in the fact that "man is not contented to live and reign among his contemporaries alone; but, drawn by curiosity and self-love, eagerly and naturally endeavors at once to embrace the past, the present, and the future times. We desire to live with our successors and our predecessors. This sets forth the origin and design of history, which unites us with the ages past, by representing their vices, virtues, knowledge, and errors; and transmitting our own to posterity.

"It is only by history we learn to esteem men for the good they do, and not for the seducing pomp that surrounds them. Sovereigns who are so unhappy as to be excluded from truth on all sides, may here pass judgment upon themselves beforehand; for history is a tremendous, uncorrupt tribunal which judges their resembling predecessors just as it will do them.

"It is one of the principal advantages arising from the history of empires, and their revolutions, to see how mankind, separated as it were into numerous large families, formed different societies; how these societies gave rise to different forms of government; and how each people endeavored to distinguish themselves from

the rest by laws, and by particular signs as the means of more easily communicating their thoughts; whence arose the great diversity of languages and laws which, to our misfortune, is become a principal object of study. Hence also we see the origin of civil policy, as a particular and higher kind of morality, to which it is sometimes difficult, without straining, to accommodate the principles of common moral duty. For, civil policy, entering into the principal motives of government, aims at discovering what may tend to preserve, weaken, or destroy a state.

"This is perhaps the most difficult kind of study. It requires a deep knowledge of mankind in general, and of the people to be governed, in particular; as also a great compass and variety of abilities; especially if the politician would not forget that the law of nature, being prior to all particular associations, is the first law of the people; and that his being a statesman does not preclude his being a man." (Diderot, Rid. Univ. Lit., Vol. 8, p. 193).

Accordingly, history is simply a systematic record of past events in which man himself has taken part. History proper is, Chronicle, or a record of successive times; Narrative, or the story of an event or cause of events; and Philosophical, or that which considers the causes of events and resulting consequences. Of these three, the latter is the most important, as it is philosophy teaching by example, or that species of history whose deductions from the events it records serve as a basis for the formulating of natural social laws, the analysis of the natural causes and bearing of the actions of men, which possess real value for humanity.

This is clearly defined by I. D'Israeli, in his "Curiosities of Literature," p. 340, "The philosophy of history blends the past with the present, and combines the present with the future; each is but a portion of the other. The actual state of a thing is necessarily determined by its antecedent, and thus progressively through the chain of human existence; while 'the present is always full of the future,' as Leibnitz has happily expressed the idea.

"A new and beautiful light is thus thrown over the annals of mankind, by the analogies and the parallels of different ages in succession. How the seventeenth century has influenced the eighteenth; and the results of the nineteenth as they shall appear in the twentieth, might open a source of predictions, to which, however difficult it might be to affix their dates, there would be none in exploring into causes, and tracing their inevitable effects.

"The multitude live only among the shadows of things in the appearances of the present; the learned, busied with the past, can only trace whence, and how, all comes; but he, who is one of the people and one of the learned, the true philosopher, views the natural tendency and terminations which are preparing for the future."

CHAPTER XXIII.

1). WHAT IS THE MESSAGE OF THE AGES TO THE NATIONS OF THE PRESENT ERA?

In his original state man was a noble being; exalted as the crown of creation all creatures were subservient. The powers and operations of his mind were extensive, capacious and perfect, in a finite sense; capable of contemplating the works of God, the Infinite, with pleasure, and of performing His will without the least deviation. Evidently there is a vast difference between man created then in the image of God and the type as known to later generations; and in our day the contrast has again been mightily intensified by the world war. Satan, without doubt, is the glaring intruder, for by disobedience to the Divine Will the mind of man became weakened and debased. Instead of "evolution," there has been "devilution" and "revolution"; and man is in a ruined and lost state. The Hebrew for "man" is "Enosh," meaning, "sorrowful, wretched and incurably sick"; to denote his condition in his apostasy from God.

Notice here the silence of history. It cannot tell the story because it has no record beyond the Babylonians or the Egyptians, and of them only when these nations were in their prime. All it can say is that previous to these eras there was at one time a golden age; but further than this statement history is uncertain. As true as its records may be in other respects, it sets forth nothing regarding the problem that has burdened the minds of men, yet all the while taunting them with the horrible fact of sin, passing by stoically and unconcerned on the other side of the road. It presents no remedy for the awful scourge.

It must be said to the credit of history however, though all human effort at a solution of the problem of sin has left the world worse off, it has proven that the story of the creation as found among the Babylonians remarkably resembles that of the book of Genesis. And although these writings of a Gentile na-

tion can only depend on tradition, that of the first chapter of the Pentateuch is the most accurate, on account of Divine revelation, which was denied every race preceding the dispensation of grace, excepting the sons of Abraham.

Whatever new knowledge may be developed through the discoveries of the orientalists, whose efforts will no doubt be carried forward with greater energy in Mesopotamia and in Egypt when the Turk with his ignorance and cruel oppression is firmly dislodged, will never change the truth as recorded: that God endowed man with wonderful and independent abilities in body, mind and soul, with the power to choose the path of moral right; charging him with obedience as the road to security, peace and happiness, and warning him that disobedience meant judgment and death.

Possessing therefore a free will to choose and act for himself, man in Adam ignominiously fell; he failed in the supreme test to choose aright, thereby affecting all mankind, as Frude the historian declared, "The peculiarities of history are chiefly due to the wayward forces of a diversified human nature," thereby substantiating the fact that not only are its pages black with the sins of individuals, but with national sins, and sins committed by nation against nation.

History accordingly, is commonly considered as, Ancient, which reaches its close with the Western Roman Empire, 476, A.D., including Greek, Roman, Hebrew and Oriental history; then, Medieval, from 476 A.D., to the Revival of Learning and the Protestant Reformation, 1517 A. D.; and finally, Modern, from 1517 A.D., to the present era.

However, we take it for granted, that prophecy, as recorded in the Word of God, is history pre-written. It asserts the only real philosophy of history, that the outlines and facts of secular history are incomplete, and that its philosophy cannot be rightly ascertained unless beginning with the rise of the Babylonians, 4000 B. C., and specifically in accord with the predictions of the

Book of Daniel the prophet; which history singularly confirms with indisputable precision.

Our Lord warned His disciples concerning the setting up of the "abomination of desolation spoken of by Daniel the prophet." (Matt. 24:15; Mark 13:14). Opposed to this divine statement, it is common for destructive critics to deny that there was a prophet Daniel, claiming that he never even lived in the days of Nebuchadnezzar, Darius and Cyrus. "They tell us Daniel was simply a romancer who lived over two hundred years later and wrote his so-called prophecies after they had become history. As a simple believer, who owes everything for eternity to what the blessed Christ of God accomplished on Calvary's Cross, I prefer to accept His testimony, though it were in opposition to all the wise men of the day. He declared Daniel was a prophet. I stand for the full inspiration of all the reputed word of God, and necessarily, therefore, of the book of Daniel." (Ironside, Dan. Prophet, p. 10).

And then, as to dreams, which ultra rationalists naturally would discard, we recognize with Dr. W. W. Rand, that "God condemned all false prophetic dreams if they had any tendency to promote idolatry. But the Jews were not forbidden when they thought they had a significiant dream to address the prophets of the Lord, or the high-priest in his ephod, to have it explained. The Lord frequently made known His will in dreams, and enabled persons to explain them. Super-natural dreams are distinguished from visions, in that the former occurred during sleep, and the latter when the person was awake. God spoke to Abimelech in a dream, but to Abraham by vision. In both cases He left on the mind an assurance of the certainty of whatever He revealed. Both are now superseded by the Bible, our sure and sufficient guide through earth to heaven."

Thus the great image as portrayed in the second and seventh chapters of the Prophecy of Daniel, divinely revealed and interpreted, which with Belshazzar's feast, are connected events, peculiarly sets forth the history of the world from the time of

the Babylonians, and continues, not in accord with any scheme of man, but with the Divine Plan of the Ages, culminating in the complete reign of Jesus Christ our Lord. From the head of gold to the feet of part iron and part clay it contains the history of the world in exceptional outline.

Not "evolutionistic," but declining toward decay, it portrays the four greatest and only world empires of antiquity, now known as four by all historical writers and attested by oriental excavations: The Assyrio-Chaldaic or Babylonian; the Medo-persian; the Macedonian or Grecian; and the Occidental or Roman. In this connection, how applicable the words of Pope,

> "The seas shall waste, the skies in smoke decay,
> Rocks fall to dust, and mountains melt away;
> But fix'd His WORD, His saving power remains,
> Thy realm for ever lasts, thy own Messiah reigns."

Within this outline it pleased God to reveal the great events of time and the future. History verifies the fact that four times a great empire arose to dominate all civilization, to wipe out the independence and liberties of weaker nations, to obliterate their boundaries by taking over their lands and people, thus eliminating their distinctive racial peculiarities and institutions, and swallowing them in the maw of absolute monarchialism, in opposition, and yet singularly in accord with the intent, (Acts 17:26), "God that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Gold, silver, brass, iron, and iron mixed with clay, are the elements which composed the image as seen in the dream of the king. The marks of deterioration are not so much in the strength of the metals as in their values. The end of all world supremacy as set forth in the decline of value in the metals is proclaimed in the prophetic words, "The stone cut out of the mountain without hands, smote the image upon his feet that were

of iron and clay, and brake them to pieces, and set up a kingdom which shall never be destroyed." (Dan. 2:34, 44).

As we are there told, the head of gold represents the Babylonian Empire, likened symbolically to "a lion, and had eagle's wings." (7:4) For three long periods of time, beginning with the building of the tower of Babel, (Gen. 11), cited by history, 4000 B. C., Babylon became firmly established as a monarchy by Hammurabi, 2240-2185 B. C., and then, from the fall of Nineveh, the then largest and most ancient city of history, built by Nimrod and destroyed by Nabopolassar, to the year 538 B. C., this golden empire had a distinct advantage in its vast extent and power.

Among the heroes and despots of antiquity, Nimrod, the actual founder of the empire, holds a distinguished place. He was the grandson of Ham, the son of Noah, and is the first mentioned who appears to have made invasions on the territories of his neighbors. Having distinguished himself by driving from his country the beasts of prey, and engaging in other valorous exploits, he appears to have aspired after regal dignity and power, and to have assumed the reins of absolute government. He was also the first that subverted the patriarchal government; and is supposed to have introduced among his subjects the Zabian idolatry, the worship of the firmament, sun, moon and stars.

"The footsteps of this proud and ambitious despot have been followed by a train of Alexanders, Cæsars, Hannibals, Jenghiz-Khans, Attilas, Alarics, Tamerlanes, Marlboroughs, Fredricks, Buonapartes, who have driven the ploughshares of devastation through the world, erected thrones over the graves of slaughtered nations, decorated their palaces with trophies dyed in blood, and made the earth to resound with the groans and shrieks of dying victims, the voice of lamentation and woe." (Dick, Christ. Lib. vol. 1, p. 776).

Although Hammurabi following and succeeding in bringing the exploits of Nimrod to the foundation of a mighty nation, whose empire is styled in history as an "exemplary domain," and whose "code of edicts" discovered in 1902, resembles the Israelitish

legislation, it cannot be supposed for this reason that this code can in the slightest degree be compared with the exalted character of the Pentateuch. With all due regard for his code of edicts or ethics, perhaps a partial imitation of the laws of Moses, the fact stands substantiated that his ideals did not bind his people to the extent of repudiating religious prostitution through consecrated harlots, which are mentioned in the "Codex Hammurabi" with the same indifference as any other institution. In comparison, with what abhorrence are such abominations condemned in Deut. 23:18, and Hos. 4:14, which justify the declaration of Herodotus, that "temple prostitution is the most shameful custom of the Babylonians." (1:199).

Under Nebuchadnezzar the empire reached its zenith of world power, which was marked with gorgeous splendor, in education, the arts and sciences. As a mercantile center the metropolis was favorably located on the Euphrates, toward which streamed innumerable caravans from Egypt, Arabia and Asia. Into her treasuries flowed the wealth of the then known world.

With all its wonders, and flourishing for two hundred years in a scale of grandeur beyond compare, idolatry, pride, cruelty, oppression, and every abomination known to man, prevailed. Bel, Nebo, Merodach, Succoth-benoth, and other idols were worshipped, in which licentiousness of manners and morals were religiously mixed in ritualistic form. The moral ideal of a nation is to be discerned in the attributes they lend to their gods. Babylonian literature speaks not only of mighty warfare and a wonderful civilization, but also concerning their deities, that "they drank themselves drunk until their bodies bloated." (Keilinschrift, Bib. v. 6, p. 9).

No wonder that God could no longer tolerate the same, no wonder that the head of gold fell with Belshazzar, its last king, on that memorable night, 538 B. C., when in a drunken stupor he was suddenly sobered by the hand writing on the wall of his palace, "Mene, Mene, Tekel, Upharsin," when Jehova brought vengeance for gross insult and licentiousness. Her ruins to this

day proclaim the divinity of the Holy Scriptures, although the destructive critics recognize neither Daniel or Belshazzar. Perhaps Lowell had this historical incident in mind when he wrote:—

"Once, to every man and nation, comes the moment to decide,
In the strife of Truth with Falsehood for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right.
And the choice goes by forever 'twixt that darkness and that light."

Symbolically likened to "a bear with three ribs in its mouth, devouring much flesh," (Dan. 7:5), the Medo-persian Empire, 500 B. C., was the second overshadowing world power, not only so declared by secular history, but again in harmony with the representation of "the breast and arms of silver," (Dan. 2), according to the prophet's interpretation.

Concerning Darius, the conqueror and successor of Belshazzar, according to Dan. 5:31; 6:1-27; 9:1, history again awaits further discoveries, seemingly identical with Gobryas or Astyages, a famous Median general. After the fall of Babylonia he was made king over the realm of Chaldea. (Dan. 9:1). In turn he was conquered by Cyrus, or Xerxes, king of Persia, 519-465 B. C., through whom the Medo-persian Empire rose to world power. It stretched from India to Europe, including the Hellespont, the northern part of Africa and all of Asia westward from India to the Mediterranean Sea. Every nation of the world excepting Greece was embraced within its borders. Rome was still an unknown quantity. Culture, fashion, wealth, the arts and sciences, laws and temples were centered at Shushan, the royal city, from which were governed one hundred and twenty-seven provinces.

As a militaristic monarchy it was engaged in continued warfare. What the king decreed could never be revoked, even by himself. The Xerxes of secular history is no doubt the Ahasuerus of the book of Esther, at the time of the Jewish exile. The Greek historians, acknowledging the Medo-persian invasion of Greece, 480 B. C., where the enemy suffered defeat at Salamis, with some decipherments of ancient writings, seem to throw

doubt upon the story of Esther, as also upon the historical accounts of the fall of Babylon and the feast of Belshazzar, according to the Jewish records, to which modern destructive critics have pointed as a flaw or error; but, it is only another attempt of the evil one to discredit the Word of God, which evidently is more accurate than Herodotus and Xenophon, and wherein Satan ignominiously fails to accomplish his purpose.

As to their religion, after many years of warfare against Assyria, the historical record asserts that they gradually conquered and amalgamated under successive kings, with one language, the Zend, akin to Sanscrit, and one religion, the worship of the elements, with Ormuzd, the highest being under the symbol of fire, and Ahriman, the so-called second eon, as the inflicter of all evil.

The priesthood, termed the Magi, cultivated the sciences and performed all religious ceremonies. Among these appeared as early as their renowned emperor Cyrus, one Zoroaster, a reformer, who restored the ancient but degenerated religion of light. The book of Esther is in full accord with these facts, presenting in miniature also the picture of an annual custom by profligate and despotic means to please the people in national feasts with elaborate programs of entertainment, lasting one hundred and eighty days. Throughout the whole system, the true God was utterly unknown or ignored, even with the presence of exiled Jews, who ever, to their hatred and oppression held fast to their tradition and custom. The empire lasted about two hundred years, when suddenly Alexander the Great appeared, who defeated them at Marathon, 490 B. C. William Cowper truly declared:

"Blind unbelief is sure to err,
And scan His work in vain:
God is His own Interpreter,
And He will make it plain."

The Macedonian Empire is traced back historically some 4000 years, B. C., long before the famous Philip, but mainly under his more renowned son Alexander the Great, 356-323 B. C., it

reached the height of its power. Olympias, the mother of Alexander, claimed him as descended from a god. Mounting the throne when only nineteen years of age, with Aristotle the Greek philosopher as his educator, Alexander developed into a genius. His wonderful exploits and military victories enabled him to create the Macedonian-Greek Empire, which as a world power is prophetically likened to "a leopard with four wings," which is singular indeed, and in the image of Nebuchadnezzar's dream as "the belly and thighs of brass."

In an astonishingly brief period of time he succeeded in amalgamating nations of people. He organized the famous phalanx and crossed the Hellespont with thirty-five thousand men. He proceeded, as with wings, to besiege Tyre, conquered Persia and Egypt, a large part of western and southern Asia, in fact the whole then known civilized world, which gave him a larger realm than any one of his predecessors.

He founded Alexandria, noted for its library, and made Babylon his royal city, where at the early age of thirty-three he died after a prolonged debauch. As a despot, he is perhaps greater in egotism than in any other achievement; this he personified, weeping because there were no more worlds to conquer, and demanding that every vestige of liberty be held in his own mailed fist.

The empire was then divided between his four generals, the "four wings" of prophecy, Seleucus, Lysimachus, Ptolemy, and Cassander, at the battle of Ipsus, an ancient town in Phrygia, 301 B. C., after slaying their common rivals Antigonus and his son Demetrius, thereby establishing a co-ordinate dynasty; which among other things, enforced the general use of the Greek language and literature, unconsciously thereby preparing the world for the spread of the Gospel of Jesus Christ our Lord in the first Christian era.

With the death of Alexander the Great, the decline of the empire set in, when at length the Greeks were conquered by the Romans under Paulus Aemilius, 168 B. C., who divided Mace-

donia and Greece into four parts; it being divided again later by his successors into two great provinces, Macedonia and Achaia. Sir A. Hunt evidences a fact in this connection when he declares:

"But, what is power?—'Tis not the state
Of proud tyrants, whom men's hate,
To worse than death,
Can level with a breath—
Whose term the meanest hand can antedate—
The peasant with a heart at ease,
Is a greater man than these.
What is grandeur? Not the sheen
Of silken robes, no, nor the mien
And haughty eye of old nobility—
The foolish that is not, but has been.
The noblest trophies of mankind
Are the conquests of the mind."

After the fall of the Macedonian-Greek Empire, civilization marched westward and centered with the rise of Rome around the Mediterranean Sea. This fourth world empire is represented in the dream of Nebuchadnezzar as "the legs of iron." Secular history here coincides with Dan. 7:7, declaring that it was a megatherium of awe and wonder, "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had horns."

At Actium, an ancient Greek promontory, Anthony was defeated by Octavius, 31-14 B. C., who then introduced the imperialism of the Cæsars. Julius Cæsar had arisen like an Alexander, and swept everything before him, first in Gaul, then crossing the Rubicon he conquered Pompey and took possession of the Republic and established the greatest of all world empires. With a population of over one hundred and twenty millions, it would be interesting to ascertain the amount of income which prosperous Rome at various periods derived from innumerable sources, for taxes most burdensome were levied upon rich and poor. We have only the general statement, that previous to the time of Pompey, the annual revenue amounted to fifty millions of drach-

mas, and that it was increased by him to eighty-five millions. As a drachma was dependent on a certain weight of values in gold or silver, the income must have been beyond compare with anything modern.

The period during the rule of Nerva, Trajan, Hadrian, and the two Antonines, 96-180 A. D., probably marks the high tide of civilization in ancient times. According to Edward Gibbon in his "The Decline and Fall of Rome," in her extension, partition and decay, Rome must be looked upon as unique and tremendous. Prophecy portrays the same in stately horror, realizing the lurid magnificence of the scene.

Striking is a paragraph from Gibbon in reference to the stoical indifference of the Roman toward anything outside himself: "The philosophers of Greece deduced their morals from the nature of man, rather than from that of God. They meditated however, on the Divine nature, as a very curious and important speculation; and in the profound inquiry, they displayed the strength and weakness of the human understanding, inducing some to doubt and others to deny the providence of a Supreme Ruler. The spirit of inquiry, prompted by emulation, and supported by freedom, had divided the public teachers into a variety of contending sects; but the ingenuous youth, who from every part resorted to Athens, and the other seats of learning in the Roman empire, were alike instructed in every school to reject and despise the religion of the multitude. How, indeed, was it possible, that a philosopher should accept, as divine truths, the idle tales of the poets, and the incoherent traditions of antiquity; or, that he should adore as gods, those imperfect beings whom he must have despised as men. It was indifferent to them what shape the folly of the multitude might choose to assume; and they approached, with the same inward contempt, and the same external reverence, the altars of the Lybian, the Olympian, or the Capitoline Jupiter." (Gibbon, "Decline and Fall of Rome," vol. 1, p. 34-35).

The depravity of Rome therefore consisted, aside from her

proverbial and consequent immorality, in preferring self to God, exclaiming "excelsior," to her own vaunting ambition, and agitating no other question than "who shall be the greatest?" William Shakespeare had this in mind when in his "Julius Cæsar" he exclaimed:

> "This man is become a god; and Cassius is
> A wretched creature, and must bend his body,
> If Cæsar carelessly but nod on him."
> "Why man, he doth bestride the narrow world
> Like a colossus; and we petty men
> Walk under his huge legs (iron) and peep about
> To find ourselves dishonorable graves."

Singular it is that in their dispersion the Jews spread far and wide the prophecies concerning the Messiah who was the object of their desire, and excited a vague expectation of His coming among the nations. This is significant in connection with "the Stone cut out of the mountain without hands" which shook the political world, so that nations were in continued mysterious commotion, as the ocean, when swept by a furious storm, stirred from its lowest depths by successive earthquakes. On the billows of this tempestuous sea victory and dominion rolled from one empire to another, from Assyrio-Chaldea or Babylon, to whose king the image was first revealed, to the Medo-persians; from these to the Macedonian-Greeks, whose conquest is symbolized by the swift leopard having four wings, its division by four heads; and then from the Greeks to the Romans, who looked upon all the nations and beheld them tributary.

However, Rome was diverse from the former three world empires in that it was a republic, and primarily that its "iron strength" is peculiarly prolonged among the nations which followed, which exist today, still "iron and clay." In its decline, Rome was shaken by civil commotion; not till then did it lay aside its ferocious spirit. It is during this universal calm that the Messiah, the messenger of peace and salvation appeared, with "healing in His wings."

It is thus that the four great world empires have passed into

secular history, and, prophetically taken together, as seen in the image of Nebuchadnezzar's dream, they form "the man of sin," who finally and more thoroughly will be personified as the Antichrist, who for a time will rule with a rod of iron over the destiny of the last world empire. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." (Dan. 7: 24-25; 8:23-25).

The image of Nebuchadnezzar is therefore, as "the man of sin," typical of the impiety and doom of Gentile power, for as nations forget and trample on God's moral law and His divine grace, sooner or later come tragic sorrow and ruin. Rightly to read history then is to read it in connection with prophecy, and wisely to compare them will prove pre-eminently profitable, if the people and the nations of the modern world would heed the Divine warning and follow in the strait and narrow path.

CHAPTER XXIV.

2). ARE THE LEADING GOVERNMENTS OF THE PRESENT TIME INTERPRETING THE MESSAGE INTELLIGENTLY; OR, ARE THEY DRIVING BLINDLY TOWARD THE ROCKS ON WHICH SO MANY SHIPS OF STATE HAVE FOUNDERED IN THE PAST?

The prophetic image of world domination is not complete until we take into consideration the "ten toes," which as interpreted by Daniel, were shrouded in mysterious words, "iron partly mixed with clay." Once again history conforms to prophecy, whatever theorizers and post millennialists may assert to the contrary.

After the fifth century the western provinces of Rome, because it had collasped as a world power, became independent states, seldom since as ten in number, oftener more. In 1870 A. D., there were twenty-three kingdoms. Previous to the world war there were sixteen, and the peace terms may reduce them to ten, or, ten kingdoms within the boundary of the old Roman empire, may form a federation, a league of nations to "try" to prevent further war.

Call it "madness" or "pessimistic dreaming" to proceed with prophecy in connection with secular history from this point; but, without apology, which the truth never offers, it remains nevertheless the only real and optimistic solution to the greatest problem of the ages, and the philosophy of history can be traced in no other way, although prophecy does outreach history. If there is a better solution, we fail to comprehend it.

The great epochs in the gradual rise of "the man of sin," which secular history signalizes, are intrinsically of greater importance than generally imagined. Shall man continually oppose him, shackled, without redress, a willing victim of suicide? That certainly would be in line with Schopenhauer's theory: "Enjoy the world as long as you can, and then seek death quickly and secretly." Or, as one of our modernists recently declared,

"Deny the first cause,—the faith in the Bible: for my intellect has fathomed everything knowable; hereafter I shall blast the hopes of mankind, and with them take the consequences." The principles of such men evidently savor of santanic insanity.

Is the eternal Father and God, who foresaw things past and things to come, to be forever dishonored and dethroned by His fallen creatures, in view of His wonderful plan of the ages, to lovingly redeem them and rule in equity? Shall not the hydra-headed serpent, the cause of evil and chaos, be crushed beneath the heel of the Conqueror? Shall He not completely vanquish His enemies on the very field of His triumphs?

Many notable atheistic minds have been unconscious slaves to "the man of sin," setting forth in bold relief the very thoughts their minds opposed, foretelling what they saw, "not knowing what they did," and in their wrath have been made to praise God. Porphyry, Gibbon, Hume, Voltaire, Ingersoll, Paine; what rage is yours in scanning now your former assertions. And our position is half the same. Shall we warningly learn from them, perhaps accepting the prophecies of the past as they have dove-tailed the facts of history, and yet stubbornly ignore the scriptural outline of what history will be concerning the future judgments climaxed in a golden age of righteousness and peace? Has not God clearly pointed the way of the future history of the world with inspired declarations?

As never before, the statesmen of nations are concerned about a league of nations. Among many others, this is indeed a forceful sign of the times. It is not a new idea. It is represented in "the ten toes" of the image in Nebuchadnezzar's dream. History confirms the fact that Henry of Navarre outlined such a league. Kant the philosopher, discussed the idea. William Penn, the genial Quaker and friend of mankind, had a league of nations in his plan of a new country. Abbe de Saint-Pierre, and many other eminent men have proclaimed such a league, whilst Dante in his writings referred to it several times. Early in the seventeenth century Hugo Grotius was at work on his book, "De Jure

Belli et Pacis," which laid the foundation of international law. Progressive nations have been venturing to build on this foundation ever since. A war like the most recent one is likely to give misgivings as to whether success is ever to follow the course initiated in state craft by Hugo Grotius.

Long before any of these thinkers mentioned the league, Dr. C. M. Sheldon, recently declared, that "Isaiah, (2:4), the prophet, proclaimed the ideal league," which will be in vogue during the millennium, "and the main difference between his and the others mentioned, is that he puts Jehova at the head, and makes Him the Judge and Arbiter of the destinies of nations. Isaiah's league says that the nations must come to God and walk in His ways. Will labor and capital do that? Will the different political parties stop their political bickerings, and walk in God's ways? Will the different nationalities sink their racial prejudices and agree to act for a common good? Will the daily papers that fight one another and print unnecessary sensations and call it news, change their habits and walk in Jehova's ways and let Him map out the plan of a league?

"This is too big a business to be entrusted to mere men for planning and carrying out. Men are not wise enough to carry this gigantic thing through successfully. The first thing to do according to Isaiah, is for the nations to acknowledge God, and place Him at the head of the table. Surely, if the world ever needed divine wisdom it needs it now. To neglect the source of power at this juncture in the history of the race is the greatest folly. It is safe to say that no league of nations that leaves God out of its constitution will endure the test of man's selfishness. Wars will not cease, and the weapons of warfare will not be beaten into implements of industry until the nations acknowledge God (Jesus Christ) in the affairs of men."

Thus we find the modern age with all those preceding, in opposition to the dispensational plan of God, clearly revealed. The world never knew such perilous times. The warning, because of apostasy is set forth in the words, "This know also, that in

the last days perilous times shall come." (2 Tim. 3:1). In the face of the facts can it be truthfully denied that we are living in the last days of the dispensation of grace? The signs of the times tell us that the great war has left us in the same condition in which infidelity always predominated.

Socialism, communism, bolshevism, today are running riot. No nation is safe, all are clearly mad. A so-called civilization, synonymous with a laodicean Christianity has collapsed. Property is irretrievably destroyed. Millions of lives sacrificed. Widows and orphans cry for bread and clothing. Natural affections are blotted out. Cruel lust and passion rule. Drunkenness and hatred in insane orgy, everywhere.

Christianity seems utterly helpless to control the lust for blood and revenge. Paganism is on the verge of barbarism. Dr. E. S. Martin, in Harper's Magazine, Sept. 1918, an eminent American historian, watched the beginnings of the war of all the nations with forebodings, and declared that "if it lasted long enough it would end in the collapse of national credit, followed by the collapse of private credit, and then a return to primitive conditions and the support of what life remained by personal agriculture. It has not come to that yet, in this country at least, but it has made undeniable progress in that direction.

"Until recently the opinion prevailed that our civilization, with all its defects, was certainly on the right track and far better and more promising than any civilization that had preceded it. Men saw its "incomparable progress" in mechanics and scientific knowledge, and its apparent extrication from dreadful errors that had harassed their fathers, and looked for such a multiplication and exchange of commodities as would abolish poverty, and for such an expansion of liberty, order and the rule of wisdom as should presently stabilize the happiness of mankind. But all these expectations have been rudely shaken.

"Everything to which we trusted "to smooth the process of universal salvation," is now again under critical scrutiny. We doubt that this age of mechanism will turn out to be a valid mil-

lennium. We doubt that, after all, coal and iron and copper and organization and efficiency are destined to save mankind. We see all the resources of science, all the products of all the brains and all factories applied either to destroy humanity or to palliate a little that destruction. We see the world that the doctors were busy making germ proof suddenly overwhelmed by a horrible disease that neither medical nor scientific nor theological acumen at all avails to check. Raging and ravaging it spreads from nation to nation, till observers call its course the greatest tragedy in recorded history. Mankind is sick. The war, like any other disease, is a symptom. What is going on is a tremendous effort to throw off some poison from the human system."

The majority of our so-called "optimists," however, would never assent to this fact, declaring rather, that "this is simply God's way of accomplishing some great purpose." The trouble with that assertion is, that man's wickedness is too apparent in it all, where fools choose the shifting sands, leaving the solid rock, the Word of God, which ever shall endure.

And, no wonder; for a hundred years destructive criticism judged the things of God, dethroned Him, and in His stead deified selfishness in the form of a so-called "super-man," on the basis of evolution. Then something snapped. Suddenly, and to the amazement and unpreparedness of all, the world's seismograph needle was shattered by a volcanic eruption that shook the earth to its very foundations. Licentiousness ran riot in State and Church, leading to a war which not only sent millions to an unsimely grave, but staggered what remained with spiritual and financial bankruptcy.

Is not this clearly in line with the last stage of the worldly Church, Laodicea? Is this not in accord with prophecy and the warnings of history? What an incomparable description of the history of the Church is revealed in the second and third chapters of the Apocalypse, "the golden candle-stick?" It clearly portrays, as intended, the degree of spirituality for the several periods of Church history, wherein only the Church of Philadel-

phia is commended for her faith, the spirit of missions, evangelism, and the unmuzzled diffusion of the Gospel of Jesus Christ. It is the kernel of the shell of the Church of this age, of whom it is said, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept MY WORD, and hast NOT denied my NAME."

Distinguishing the marks of the Church of this age as they fit into the prophetic picture, with all "the signs of the times," which the Christian is to watch carefully, because of the imminent coming of the Lord, "as a thief in the night," it is most significant in this connection, to notice the gradual formation of the "ten kingdoms," which are to occupy the territory of the Roman empire, outlined by Gibbon in his "Decline and Fall of the Roman Empire," into a so-called "League of Nations," which will help toward the fulfillment of prophecy, when finally Jehova "shall judge among the nations." (Isa. 2:4).

The "ten toes" of the great image, made of iron mixed with clay, are therefore weak and brittle. (Dan. 2:42-43). Iron represents militarism. Clay represents democracy, or, the people ruling. Nationalism, democracy and federation are therefore growing signs of the last, the peoples' government. The purpose of Daniel's prophecy then, is to prove that these "ten kingdoms," once under the Roman jurisdiction, will be federated into a democracy, the nucleus of which is now forming, which will have as its head one whose power will be conferred upon him by the people, and for a time his rule will represent a recoil from militarism, in order to avoid future wars.

The final head of this world federation will be the "man of sin," the Satan energized Antichrist, who will rule with a rod of iron during the "great tribulation," the darkest period of all time, which "the called out ones" will not experience, having been removed from the scene of disaster. This is not only evident from the parable of "the ten virgins," or, 1 Thess. 4, but particularly from the description of the laodicean world church, where the place of Christ is no longer at the altar, but outside,

knocking for entrance, which call seems to indicate the fulfillment of 1 Thess. 4:14-17, after which the word "Church" does not again occur in the book of Revelation.

In his "Lectures on Daniel," (p. 134), H. A. Ironside says, "Daniel naturally desired fuller information as to the meaning of the fourth beast, and especially of the little horn, that had eyes, and a mouth that spake very great things: whose look was more stout than his fellows, who rooted up three of the ten horns, and who made war with the saints and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most high (places); and the time came that the saints possessed the kingdom. In answer to Daniel's inquiry, the angel explained that out of the fourth kingdom (place of the former Roman empire), shall arise the ten kings, clearly at one time. From among these 'another' shall arise after them, who shall be diverse from the first, and shall subdue three of them.

"He will be characterized by blaspheming the name of the Most High. He can be none other than the beast of Rev. 13 and 17, who will persecute the saints of the most high places, the Remnant saints, of whom Scripture has much to say in connection with the last days. He it is of whom we read in the 9th. chapter also, who shall confirm a covenant with the Jews for seven years, but who shall violate his covenant in the midst of a specified period; and, as here stated, shall think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time: that is, he will be the persecutor of the Jewish Remnant for the last three years and a half of the Time of the End. But at the expiration of that time the judgment will sit, and the Lord Himself shall return from heaven, and his dominion shall be taken away, and the Antichrist himself, as we learn from Rev. 19, be cast alive into the lake of fire."

In accordance with this prophecy, the trend of history will prove that the idolatrous governments of the world will be crushed by "the Stone cut out of the mountain without hands,

that break in pieces the iron, the brass, the clay, the silver, and the gold; for, the great God hath made known what shall come to pass; and the dream is certain, and the interpretation thereof sure." (Dan. 2:45).

Dare so-called "culture" set this marvelous revelation aside? It will do it no good. Blindness, however, possesses men in their boast of a civilization, that the war has scorned and broken, a "progress" that is hindered, science and invention that are used mainly for destruction, mere tools to steal, to kill and destroy; and even "religious movements" that lack soul and therefore life. Apostasy is therefore the erupting volcano in the midst of the sea of nations. Governments and peoples will not recognize the warning to interpret the message intelligently, and necessarily they are driving blindly toward the rocks on which so many ships of state have foundered in the past.

"Failure" is the handwriting on the wall. Not able to decipher the mystery, men are asking for a sign, who cannot even discern the signs of the times. They say, "If some one returned from the other world, we would believe. But, would they? If they hear not Moses and the prophets, not even if one rise from the dead, will they be persuaded. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." (Matt. 16 and Luke 16). That sign clearly typified the death, resurrection and reappearance of the Redeemer, Lord and King.

What pity that men are too stubborn to repent and behold the evidence of a fast approaching judgment upon the apostate nations. He alone is the Interpreter of the covenant of God. He alone discloses the mystery hidden from the foundation of the world.

Apostasy has written "failure" large on the pages of history, so that he who runs may read, amid all the glamour of man's best endeavors. Scientific education, the supposed panacea, but misapplied, has brought unrest to every land, and left for Christ "no room in the inn." Naturally, what confusion, what perver-

sion, what false and indefensible exegesis, seeking through post-millennial doctrines to bring "peace where there is no peace," and turn aside the Church from her true mission to the impossible task of establishing the Kingdom in the absence of the King. No wonder the general cry, "Where is now your God?" and, "Christianity is a Failure." Their declarations must make angels weep and demons roar with laughter.

Since the war, however, many are beginning to realize the hazardous nature of their defense. Their attitude toward evidence has been as the dauntless attitude of Huxley's milk-woman, who when confronted with a stickleback in the milk, said compassionately, "Sure then, it must have been bad for the poor cow when that came through her teat." Many are coming to meditate more and more upon the Gospel story, the plans and promises of God, to see that sound thinking demands the acceptance of the facts as well as the truth they imply. They are coming to see that the history of philosophy is a graveyard of dead systems that at one time or other claimed finality and acceptance from all up-to-date thinkers. The systems of today are in preparation for the same fate.

In the midst of common honesty and sound historical perspective, which, thank God, in these perilous times are yet possible, God being ever true and the same, whispers comfortingly, "Be still, and know, that I am God." "If any man love not the Lord Jesus Christ, let him be ANATHEMA MARAN-ATHA," (1 Cor. 16:22), which is, "accursed, our Lord cometh"; for Christ is God's final and only sign for individuals and for nations, ushering in the new age, the theocratic Kingdom, wherein dwelleth righteousness, as Horatius Bonar exclaims:

"Thrice.....happy earth.
Guilty, but now forgiven;
From which has been expelled
The all-defiling leaven.
Oh what a day is thine,
The brightest of the seven.
The day of days, ere long
To be in mercy given,
When heaven shall be on earth
And earth shall be all heaven."

CHAPTER XXV.

3). THE CHRISTIAN PHILOSOPHY IN HISTORY; AND THE EXERTION OF FORCE IN THE PRESENT AGE.

The Pagan world fell from the knowledge of God by turning toward the worship of its heroes, mere men, who ofttimes proved most vicious in character, thus gradually developing a system of polytheism, stupendous in outline; and the natural sequence was the corruption of morals, which proved the forerunner of dissolution. Although their civil authorities executed some very excellent laws, yet their philosophers, upon whom the law-givers depended, frequently asserted statements that were contradictory to right principle, whereby they proved themselves inconsistent and detrimental to a high standard of ethics.

While this condition generally prevailed, it pleased God to raise up a people that in a peculiar way were to work out His will upon the earth, that should become the depository of the knowledge, ordinances, laws and promises of God, and in whom the nations of the earth were to be blessed. He selected the seed of Abraham, children of the desert sands, of lonely mountain regions, of vast expanses of the starry heavens. In these people, living amidst the elemental forces of nature, He laid the foundation of a race of men that should give a later era its highest religious and ethical conceptions.

During a long period of time, while God centered His affections upon this peculiar people, the Pagan nations, left alone, were permitted to progress in their own way; with all the intellectual achievements, prosperity, resources, greatness and power to which they attained, it was a recognized fact with Jehova that they eventually would fail to acquire a moral standard by way of the natural mind of man, which in any wise could redeem them from their bondage, and therefore they fell deeper and deeper into idolatry and its attending abominations.

Opportunely Jehova raised up Moses, one of the sublimest characters in history, through whom the Decalogue, with its attending statutes and judgments were revealed. Surprisingly indeed, these laws soon found imitation among other nations, concerning which Moses declared, "Keep therefore, and do them; for this is your wisdom and your understanding in the sight of nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." (Deut. 4:6).

Eusebius, citing Artapanus, substantiates the fact that the nations borrowed much from Moses. And yet, it has been experimentally proven that these laws of God as presented through the Lawgiver Moses, could not be universally applied, first, because of a general rejection of Jehova as God, and then, because these laws were intended for the "chosen people."

As a last resort, in accordance with the plan of God from the foundation of the world, in the fulness of time and in compassion on the wretched state of mankind, Jew and Gentile, the long-suffering God found it wise to "make Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:7-8).

It is therefore as the incarnate God that Jesus Christ our Lord, brought, taught, and exemplified in His own person a code of ethics which has entered into and transformed every known factor of society, science, art, literature, even to the extent that the greatest minds, men like Shakespeare, Kepler, Savonarola, Galileo, Milton, Luther, Newton, Bacon, Tennyson, and many others, in their several departments, sing His praise above every name.

Significant is the fact that a man like Napoleon, who when exiled on St. Helena should say to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said, according to Lockwood's History of Napoleon, "Well then, I will tell you. Alexander, Cæsar, Charlemagne and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded His empire upon love, and to this very day millions would die for Him. I think I understand something of human nature, and I tell you all these were men, and I am a man. No one else is like Him. Jesus Christ was more than a man. I have inspired multitudes with such devotion that they would have died for me, but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts.

"Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me the divinity of Jesus Christ."

In the sentiment also of Jean Paul Richter, "Jesus Christ is

the holiest among the mighty, the mightiest among the holy, who lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." It is thus that friends and enemies alike acknowledge His authority, and because of which, "God commandeth all men everywhere to repent; for He hath appointed a day in which He will judge the world in righteousness by THAT MAN whom He hath ordained; whereof He hath given assurance to all men, in that He hath raised Him from the dead." (Acts 17:30-31).

This fact of a judgment, concerning which His resurrection is a guaranty, is therefore certain, even as the record of history bears testimony. Noah prophesied the flood; the Angel predicted the destruction of Sodom; the prophets foretold the doom of Egypt, Tyre, Sidon, Philistia and Babylon; and men ridiculed when Jesus spoke concerning the collapse of the Temple at Jerusalem, but the armies under Titus and Vespasian, 70 A. D., left no stone unturned in their purpose. His enemies also mocked while hanging on the Cross, yet His resurrection remains the ever sufficient warrant that He will judge righteously.

Knowing this, men are to "add to faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Pet. 1:5-7). In harmony with many other articles of the revealed will of God, here is set forth a complete rule of life, as required in reference to our relationship toward God, our neighbor, and ourselves, as well as nations toward each other, by living soberly, righteously and godly in this present world.

That which binds all the laws of God is at the same time the chief end of man; to glorify and enjoy Him forever. This is the key-stone of the arch engraved with the Name of names. Whatever is contained in the Law and the Prophets concerning the nature and attributes of the Divine Being, bears singular relationship to Jesus the Messiah, later set forth more clearly in the Sermon on the Mount and other portions of the New Testament,

where it is learned that in Him is no variableness nor shadow of turning; that in Him we live, and move, and have our being; who governs all things well; the Beginning and the End. Just and holy, He is filled with love and mercy toward all men; yet will measure and judge righteously on the basis of the moral law those who are under the law.

Loving "the Lord with all heart, soul, mind and strength, as the first commandment, the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other greater than these." (Mark 12:30-31). Here men are to deal justly, mercifully, virtuously; in relieving distress, in leading sinners to repentance and thus to the Cross of forgiveness; to honor God among all men; to render good for evil; to pray for them that despitefully use them; to be epistles known and read of all men; and, "whatsoever ye would that men should do unto you, do ye even so to them." (Matt. 7:12). Thus in digested form we have a Bill of Rights in comparison with which that of King John is but a trifle; it is a Magna Charta, granted by God Himself for the moral uplift of all men.

There are also many rules for personal conduct whereby we are to regulate and govern our affections, appetites, passions and temper. To show forth at all times meekness, forbearance, long-suffering kindness and benevolence. There are instances cited as against lust, polygamy, divorce, intemperance and gluttony; not to place confidence and happiness in worldly wealth, but to make proper use of riches as stewards that must give an account.

Concerning nations and their rulers, in their relationship toward Jesus Christ, which by no means are exempt from the moral law, we read, "He is the Governor among the nations." (Ps. 22). "By Him kings reign and princes decree justice." (Prov. 8). "He standeth in the congregation of the mighty, He judgeth among the gods." (Ps. 82). "He shall strike through kings in the day of His wrath." (Ps. 110). "The nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." (Is. 60). "The kingdom shall break in

pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2). "All power is given unto Me in heaven and earth, go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost: teaching them to observe all things whatsoever I have commanded." "Who hath set Him at His right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the Church." (Matt. 28; Eph. 1).

This briefly is the distinguishing character of the philosophy of Christ Jesus our Lord, which in a word may be summarized, "Whatsoever things are true, venerable, just, lovely, good report, if there be any virtue, any praise, think on these things." (Phil. 4:8). Accordingly, the purpose of the moral law is as a schoolmaster, to bring us to Christ in His wonderful grace, making it possible of universal and perpetual application. It was founded on the nature of man in his relationship toward the Creator and his fellow-men, and is binding for ever and ever. Surveying the whole, we are now brought to consider briefly in their order, the Introductory, the Experimental and the Transforming stages of the Christian philosophy in secular history.

The introductory stage of the Christian philosophy in history naturally began with the incarnation of "the Sun of Righteousness," who in the fulness of time beheld the nations passing in review, headed by their kings and rulers, to whom He exclaimed, "Thy Light Is Come!" Judah, Greece and Rome tried in their blindness to extinguish that Light, but a spark of it remained to flicker in the night, and through persecution it was fanned to flare and shine more brightly in the lives of some of the sublimest types of human character, thus establishing the Church. Their blood fertilized the soil for the propagation of the mustard seed, which astonishingly grew and spread beyond the palms of Judea, the cedars of Lebanon, in advance of the laurel trees of Greece

and above the elms of Rome, so that the birds (nations) of the air came and lodged in the branches. (Matt. 13).

This period is marked by history from the death of Christ, His resurrection and ascension, to John the Apostle, 100 A. D., to Marcus Aurelius, emperor of Rome, and then to Constantine the Great, 325 A. D., wherein loyalty of love and earnestness of labor for Christ and His principles stand out prominent. However, the subtle leaven of evil is already manifest in the gradual cooling of the love and zeal of some, the false profession of others, and the incoming of active influences of carnal ambition. Upon the foundation established by Christ, the schools of philosophical research received a new impetus, holding firmly, however, to cosmological and anthropological principles, basing them upon the teachings of Christ, in their relationship to the consciousness of law, sin and redemption.

In the experimental stage of the Christian philosophy in history, (325-1517 A. D.), a slow but sure progress seems evident, hindered early, however, by the rise to power on the part of the clergy, and difference of opinion on the relationship of sin and grace and the person of Christ, which marked the Nicene Council, 325 A. D., with a controversal spirit. Then a serious opposition arose between those who represented abstruse inquiry and those standing for dogmatism, which continued until the establishment of the Roman Hierarchy in the fifth century, when evil Nicolaitan tenets and simony became common practices, and the "Platonizing Fathers of the Church" led the way in attempting to test the facts of the doctrines of Christ in the crucible of the ancient philosophy.

Within this long period of time there is recognized more and more the disappearance of faith, and clericalism gradually forming itself into a dominating factor. Now the Church enters into a marriage relationship with the powers of the world. It is an age of the revival of learning, of purple and glory for the corrupt and ambitious priesthood of the Church, and the hiding of the pure evangelical truth, an age of clerical domination, the

Church usurping the place of Christ, and many of the true witnesses of Jesus forcibly given over to dungeons and inquisitions, too horrible for description, and proving it one of the blackest pages of history.

Philosophical speculation during this period, in line with the ecclesiastical situation, produced the consciousness of a contrast between God and His world, holiness and sin, priesthood and laity, Church and State. Yet, throughout, the principles of Christianity nevertheless were mysteriously sustained by Divine power, and in meeting the test for the needs of mankind, it proved its validity when, for instance, "Humanism" arose, which reacted upon the old order, making possible the revival of a more vital Christianity and a momentous activity of mind.

Christianity also here proved itself equal to meeting the oppositions of science falsely so-called, by saving from the ruins of the Pagan past what was good, developing truths that helped to a return of apostolic faith, sending forth to other nations the principles of Christ, in such men as Ulfilus the apostle to the Goths; Patrick to Ireland; Augustine to England; Martin of Tours and Boniface to Central Europe; Columban to Gaul and Switzerland, and Francis Xavier to heathen lands beyond the sea. During this period also the Saracen, taking possession of the tomb of Christ, Christendom arose in the form of the Crusades, and although the awful superstition of an empty grave in a dark age caused much innocent blood to flow freely, it proved the type of intelligence and religion prevalent during the dark ages.

The transforming stage now dates from the Reformation, 1517 A. D., to the present time. History marks this period from the days of the revival of learning to the inauguration of Foreign Missions for the evangelization of the world. This is the period from the days of iniquity of the previous period to separation and some vigorous return to the rule of Christ, when the Word of God, so long chained and forgotten, was translated and sent broadcast as it reestablished the Pauline doctrine of justification by faith, as opposed to justification by good works alone, the

age of a new beginning, largely freed from the Balaamitic doctrine, the Nicolaitan tenets and the fornications of Jezebel, an age of many worthy names, as those of the Reformers; but an age also marked with deadness in its tendency toward spiritual lethargy.

More accurately the spiritual condition of this remarkable period may be likened to a sculptor's compass gradually widening. The one arm represents a closer adherence to the Word in its practical bearings, more fraternity among professed Christians, and a livelier philanthropy toward the suffering and ignorant. The other represents a stage termed "neither hot nor cold," distinguished by lukewarmness on the part of professing Christians, self-satisfaction in material and intellectual progress. It is a condition of self-deception in estimating life's peace to be gained in pleasure, luxury, riches and honor, by which men even hope to nourish and advance religious life.

The same tendency is the experience of speculative philosophy during this period, evidencing for a time a consciousness of former contrasts, and trying to reestablish a reconciliation by uniting patristic philosophy and theological thought in closest relationship, wherein it utterly failed, even as our more modern philosophers also labored through logical arrangement to combine the ancient philosophy with the more recent, upon a scientific basis, which effort evidently culminated into a system of force.

A few years ago a political orator prefaced his remarks by producing a coin as an object lesson. On the one side of this piece of money was the face of Napoleon, and on the other that of Jesus Christ. It was regarded by the speaker as a cherished relic of the past; but, it might just as well be in circulation today for all the disregarded lesson it teaches. It certainly represents a divided allegiance. As the old worship of power held sway throughout the ages, so the scourge of Europe before Wellington immortalized Waterloo, had a strange career; satan's tool, but God's revenge.

As divine love and material force are opposites, we are also

reminded of the incident, when in July 1914, commissioners from the civilized nations of Europe and America met in session in Constance, Germany, philosophizing on the world's supposed approach to a millennial civilization, "without Jesus Christ being taken into consideration or even mentioned." However, before they were in any way finished, their dream was shattered at their very door by the booming of Howitzer guns, and all the religious world suddenly awakened by the shock, cried, "Has Mars, the God of War Eclipsed Jesus, the Prince of Peace?"

Whilst the Christian philosophy suddenly disappeared, the philosophy of force now became concrete, belching forth invectives from all types of sources, newspaper and magazine propaganda, political diplomacy and intrigue, instruments of warfare adapted for wholesale murder in earth and sea and sky, invented with mathematical and scientific accuracy and precision in arrangement.

Delbruck, in his "Essays," (p. 515), defends the whole philosophical system of force by asking, "By what right, then, do the States nowadays exist? War has given Prussia, Silesia, Schleswig-Holstein, and Hanover; but, where did rights leave off and where might begin? Did the Confederation and the sovereign powers which formed it exist by right? During the past twenty-five years, that is, before 1899, the European powers had divided up Africa amongst themselves—by what right? In the next century they will partition Asia—by what right? What could a court of arbitration do in this case, where there is no law?"

It is evident here that what Delbruck intends is not to ward off the general condemnation due Germany, for the war came later than his essay; **but his object is a timely word to show that all the powers of the world come under the same condemnation, where for years, yea centuries, they practiced the hellish theory of "might making right."** And as Germany began to apply this principle, she naturally with her allies was forced to expend herself to the accomplishment of her stupendous pur-

pose, and similar to the fall of other empires in history, it proved disastrous not only to herself but for the whole world.

The same is true concerning Russia. Henry Cabot Lodge, commenting on the deplorable situation, said, "Designing adventurers, men without a country, convinced an ignorant people that if they were allowed to abolish all property, to take from men the right to own what they had earned and saved, and to wreck civilization, all would be well. They have applied their so-called panacea. Instead of diminishing human suffering, they have caused more misery than the war itself."

"Mown down in the bloody swath of the battle's aftermath," as Longfellow put it, the Marxian seemed perfectly logical to follow the Nietzschian destructive theory, whose teaching of class struggle is bitterly opposed to the principle of Christ concerning man's duty toward his fellow beings. For many years his utopian ideas have been faddishly admired, and in some instances practiced in civil government, and some benefit was derived for the wage earner.

But, for the first time, "the full text of his theory of class consciousness dominating humanity is in effect," said "The Continent," "which should govern the minds of all who labor with their hands, making them aware that their labor produces all the wealth, and therefore should have all the property and government in their hands. Cruel and malignant as Bolshevism is, it characterizes itself as a religion, absorbing all their aspirations for a fairer world and commanding a devotion ready for any martyrdom."

There is here seen the fulfillment of that prophetic word, "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Ye have heaped treasures together in the last days. Behold, the hire of the laborers, which is of you kept back by fraud, crieth, and the cries of them are entered into the ears of the Lord of Sabaoth." (Jas. 5:1-4). The pressure of the toiler, which is steadily increasing, disregarding all labor saving devices, is due to the multiplying wants of mankind, according to

the natural law of supply and demand. He is asking, "Who is paying for the luxuries which others enjoy?" He claims that he pays the price, and proves his displeasure by organization, leaves the old political parties, and turns toward the socialists, from bad to worse.

According to Devas' "Political Economy," the word "socialism," in a wide sense may be taken to cover all theories attacking riches, as distinct from the abuse of riches; and this includes alike the extreme theories of Communists and Anarchists, the more elaborate theories of Collectivists, (Marxian), and the milder theories such as land nationalization and State Socialism. Bolshevism however, adheres to the Carl Marx philosophy in theory, but in practice it is barbarism, anarchism, worse than czarism, with the object to rule the world as against every standard of government excepting their own.

Bolshevism believes in the abolition of marriage and in its place would put free love; the confiscation of all ecclesiastical buildings and the wealth of the rich for the government; the squelching of all religion as unnecessary, it being opium which has kept the people from asserting their rights; and, above all, it teaches the denial of the Christian doctrine of the incarnation of the Logos, the eternal Son of God in Jesus Christ.

In the face of such conditions well might a press correspondent proclaim the fact that "What is wrong with the world is that we have forgotten to keep the faith of our fathers, orthodoxy has been assailed, discounted, discredited by the very people who should have been its strongest supporters. Kipling wrote the "Recessional," and England heeded to an extent. We are waiting for a Kipling to arouse the people and save orthodoxy for the world."

But, instead of the curtailment of the power of the beast, the book of Revelation, (c. 16, 17), predicts its spread all the more, until the final victory of authority and restoration in the earth is secured through Him of whom the psalmist exclaims, (98:1), "O sing unto the Lord a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the

victory." God will then have gained the victory by His own right hand! Delay is not due to His weakness; it is due to the fact that He has determined His times and seasons. He could accomplish this universe-wide triumph at any moment He might choose. It is determined that it shall be when the King returns. All is certainty with God! Well might we take warning from Bernard of Morlaix:

"The world is very evil;
The times are waxing late:
Be sober and keep vigil;
The Judge is at the gate;
The Judge who comes in mercy,
The Judge who comes in might,
To terminate the evil,
And vindicate the right."

Summarizing therefore all conclusions derived from certain aspects of the different branches of "the tree of knowledge of good and evil," spiritually interpreted and climaxed in the philosophy of history, where it is most noticeable that "knowledge comes, but wisdom lingers," yet it is evident that the facts stand forth eloquently in their refutation of the fool who saith in his heart, "there is no God." As only the blind would declare that there is no sun, yet it is possible for nature, experience, and God's Word to voice attention, even as the apostate, but baffled, dying Julian was forced to exclaim, "Oh Galilean, Thou hast conquered!"

What more stupendous proof of the fact of God in history than the answer to the question of the agnostic monarch seeking evidence that Christianity is what it claims to be,—that "the Jew," even as he exists today, a people without a country, can never be overlooked nor denied their testimony. Just so Jesus Christ is the secret power of the survival of weakness over the boastfulness and pride of 'the fittest.'

If then history substantiates the fact of an existing God, it is also a preacher of judgment. This is most evident as we have seen from the way God so often confounded the false gods of

the nations and dashed in pieces the 'invincible' despotisms of the world. Was Napoleon right in believing that God was always on the side of the largest and strongest battalions? The then Czar of Russia knew better, when over against the philosophy of force he had the words engraved upon his commemorative medal, "Not unto me, not unto us, but UNTO THY NAME!"

And then, what about the moral verities, concerning which history is so declarative? Corruption in any nation is the symptom of its weakness. Recognizing this, "its voice," as Farrar in "The World Pulpit" echoed it, "is ever sounding across the centuries the eternal distinctions of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word and unrighteous deed, for cruelty and oppression, for lust and vanity, the price has to be paid to the end. Justice and truth alone endure and live; injustice and falsehood may be long-lived, but doomsday comes to them at last."

History and prophecy have therefore joined to preach the warning of the ages to the nations of the present era, driving blindly toward the rocks on which so many ships of state have foundered in the past, even while the Christian philosophy, the revealed will and mercy of a long-suffering God extended a helping hand. Yet they stubbornly refused to accept. The last delirious attempt of man to deliver himself by a false world empire on the basis of the philosophy of force, will soon disappear as a storm in the night.

How clearly all this is set forth by Daniel the prophet. What a time of judgment, the predicted world tribulation, after the removal of the Church, will fall upon the nations, culminating in the Armageddon of Rev. 16:16; all because of their utter disregard of the revealed will of God in Jesus Christ. The valley of Megiddo, where this final battle of the ages will be fought, has been God's battle-ground in the past, where He several times judged the armies of the wicked. It was here that Jabin, the king of Hazor, with the united force of many kings, their nine

hundred chariots of iron, were destroyed by Jehova's special intervention. Samson here with his elect few routed the Philistines, and here also David, conquered Goliath, the personification of the grim monster of force.

Here also will take place the final Judgment of Nations, where God will revenge His principles and His Church. Armageddon, therefore, signifies the defeat and slaughter of nations. It will be the mobilization of the combined force of the world in an unholy confederacy against the Jewish Remnant, Christ and His Church, for which and with whom He returns to meet the engagement.

It will be a time of trouble such as never was since there was a nation. What an atheistic, powerful, monstrous world empire, with all outside it, represented in their most efficient militaristic forces from all over the world, in which all institutions of men will be interested; churches, capital, labor, science, philosophy, art and invention, perfected for wholesale murder; democracies, monarchies, socialism and anarchy, will be gathered for the battle of the great day of God.

What otherwise than absolute apostasy can occasion such a combination of force. They therefore take counsel together against the Lord Jesus Christ, determined once again to crush Him who is the rightful Sovereign of the earth, who long ago warningly declared, "Wait ye upon Me, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy, and I will burn the chaff with unquenchable fire." (Zeph. 3:8; Matt. 3:12).

"Then, in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the

clay, the silver, and the gold; the great God hath made known what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2:44-45).

With the searchlight of Revelation then, as focussed upon the five branches of the tree of human knowledge, in ethnology, ancient philosophy, psychology, sociology, and the philosophy of history, it is indeed most commendable, that with many minds, able to discern "the signs of the times," there is a special interest in the re-examination of the traditional estimate of the relationship between the natural and the super-natural.

In the glorious consummation, it will be evident that "the ultimate word of prophecy is not pessimistic; it sees and reports the chasm into which this age is being precipitated," ending with the collapse of the philosophy of force; "but looks across that chasm, and reveals the golden age." God in the issue will be triumphant over all His foes, His grace and glory vindicated before the whole universe of His creation, every opposing tongue silenced, every rebellious knee constrained to bow, "the whole earth filled with 'the optimism' that no agony of heart can ever blot out," and for ever and ever God will be all in all!

How strikingly is all this set forth in the remarkable poem, true to the letter, concerning "The Day After Armageddon," as presented by Horatius Bonar, from the text, Ezek. 7:14, "They have blown the trumpet, but none goeth to the battle":

1. 'Tis the summons to battle.
But the cry is unheard;
The trumpet has spoken;
Not a warrior has stirred.

2. Hark, the summons to battle
It has sounded again;
Still louder and keener;—
It has sounded in vain.

3. Yet a third time and shriller,
That war-note has blown;
But the answer that cometh
Is the echo alone.

4. 'Tis the silence of silence.
Tower, tent, vale, and hill,
Field, forest, and highway,—
All soundless and still.

5. No challenge is lifted;
No signal unfurled;
'Tis man's dark hour of terror,
The awe of the world.

6. For the arm of Jehova
Has been bared in its might
And the sword of His vengeance
Has been burnished to smite.

7. Through the ridges of battle
His ploughshare has sped;
And the tents of the living
Are the tombs of the dead.

8. The rude roar of millions
Is hushed in an hour;
The array of the mighty
Is crushed in its power.

9. 'Twas man's proudest muster
Of sinew and steel:
His army of armies,
Mail-clad to the heel.

10. No sun had e'er dawned on
So fearful a day,
No trumpet had marshalled
So dread an array.

11. As if earth in her frenzy,
From each region afar,
Had poured forth her nations
For the shock of that war.

12. In the flush of their manhood,
In the bud of their prime,
In veteran ripeness,—
The men of each clime.

13. Came thronging and rushing,
Like rivers in flood,
Defying the terrors
And vengeance of God.

14. For the ruler of darkness,
The God of this world,
Had summoned His armies,
His banner unfurled.

15. As the storm-cloud it gathered,
As the lightning it sped;
As the mist it had vanished;—
All is still as the dead.

16. Like the desert at midnight,—
Not a breath nor a beam;
'Tis the silence of silence,
The dream of a dream.

17. Now, chains for the spoiler,
Dark and swift be his doom.
Thou hast trodden the nations,—
Thy treading is come.

18. Earth, cease now thy wailing,
Thy wounds bleed no more;
Lo, the curse is departing,
Thy sorrows are o'er.

19. Rise, daughter of Judah;
Awake now and sing;
It has come, the glad kingdom,
He has come, the great King.

20. Thy long night is ending
Of sorrow and wrong;
For shame there is glory,
For weeping a song.

21. The new morn is dawning
Bursts forth the new sun;
The new verdure is smiling,
The new age is begun."

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Shall Jesus find faith on earth?
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